

The Spirit of Missions



Jesus saith unto him: Feed my sheep

EASTER NUMBER

APRIL, 1912

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THE Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

April, 1912

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The Subscription Price of **THE SPIRIT OF MISSIONS** is **ONE DOLLAR** per year. Postage is prepaid in the United States, Porto Rico, The Philippines and Mexico. For other countries in the Postal Union, including Canada, twenty-four cents per year should be added.

Subscriptions are continued until ordered discontinued.

Change of Address: In all changes of address it is necessary that the old as well as the new address should be given.

How to Remit: Remittances made payable to George Gordon King, Treasurer, should be made by draft on New York, Postal Order or Express Order. One and two cent stamps are received. To checks on local banks ten cents should be added for collection.

All Letters should be addressed to **The Spirit of Missions**, 281 Fourth Avenue, New York.

Published by the Domestic and Foreign Missionary Society.

President, RIGHT REVEREND DANIEL S. TUTTLE, D.D. *Treasurer*, GEORGE GORDON KING.
281 Fourth Avenue, New York City.

Entered at the Post Office, in New York, as second-class matter.

THE SPIRIT OF MISSIONS is regularly on sale

In New York: By E. S. Gorham, 37 E. 28th St.

In Philadelphia: By Jacobs' Book Store, 1210 Walnut St.

In Milwaukee: By The Young Churchman Co., 412 Milwaukee St.

In Boston: By Smith & McCance, 38 Bromfield St.

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A dance among the heathen Indians of Hoopa Valley, California



Sunset service among the Christian Indians of South Dakota

CONTRASTS IN PRESENT-DAY INDIAN LIFE

THE SPIRIT OF MISSIONS

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

JOHN W. WOOD, Editor

HUGH L. BURLESON, Associate Editor

VOL. LXXVII.

April, 1912

No. 4

THE PROGRESS OF THE KINGDOM

ON no Easter Day which has ever dawned over the world could men exclaim with more thankful joy, "Christ is Risen!" Never

The Easter Message

has the brightness of His presence and the beauty of His life lighted so many hearts. Never has the power of His influence been so conspicuously felt throughout the world. The purpose for which He came—that men "might have life and have it more abundantly"—is being fulfilled. The way thereto is marked, of course, by unrest and difficulty. Even the joy of the first Easter morning was not that of perfect peace and final consummation. It was a trumpet call to His followers to tell throughout the world the Gospel of the Resurrection—and that involves hardship.

There have been in the Church's history Easter Days when the battle seemed to be going against the forces of Christ, and there have been other Easter Days of stagnation when the Church seemed to slumber; but never has there been such inspiring outlook and abundant promise as in this year of grace 1912. Never has the opportunity been so great to roll away the stone from the grave where humanity lies, and call forth the dead to a new life filled with the presence of the living Christ.

Christianity's Chance

Only a man of narrow vision can fail to see how the world lies open to the conquering Christ. He has read the history of the past very imperfectly who does not find in it the fact that civilization and a social order which aims to bring in human brotherhood has been the ideal (as yet only approximately realized) only of those nations who have admitted the sovereignty of Christ. And again, he also reads the history of the present with an imperfect realization of its significance who does not find beneath the great socializing and democratizing movements of the present day the impulse of that spirit which had its birth from the great Teacher of Nazareth.

The most conspicuous example of this is, of course, the new China. The rest of the world stands wondering at the spectacle of this great, changeless nation, stirred at last from her four thousand years of stolid, inscrutable quiescence, rising to take her place governmentally and socially among the most advanced nations of the world. She rises thus because Christ is risen. Whether or not the casual observer recognizes the fact, it is still true that the leaven which has been working in China is the leaven of Christian ideals.

It would not be difficult to trace the

same truth in other nations where the messengers of Christ have gone to make Him known to His brethren; for whatever the sceptic may say, we to whom Easter Day tells of Christ who is indeed risen to become the Lord of our own and of all other human lives, know beyond all question that only in the light of that truth can the difficulties of human existence be met and its problems finally solved. With this conviction we gird ourselves for worthier service, knowing that they who bring in the Kingdom of the Risen Christ are marching with the ever-victorious army.

JAPAN has had some wonderful Christian pioneers, Hepburn, the Presbyterian physician, Verbeck, the scholar and educator, our own Bishop Williams and the *Archbishop Nicolai* Russian Archbishop Nicolai, are conspicuous examples. Perhaps the last named was the most unique. Like Bishop Williams, Archbishop Nicolai had spent fifty years—practically his whole ministerial life—in Japan. He also conducted his mission upon a somewhat unusual plan. Single-handed, so far as foreign aid was concerned, he came to Japan. It was his theory to develop a Christian Church by means of the Japanese themselves. Except for two or three helpers, all his work was done by Japanese whom he led out of heathenism.

He began by securing the chaplaincy of the Russian Consulate in Hakodate, and here for eight years he devoted himself to the study of the language, history and religion of the country with great zeal and success. He set up a printing press, thus becoming the Benjamin Franklin of the Orient, and taught his students to print. It was during this period that a youth came under his influence who escaped from Hakodate to the United States at the risk of his life to get an education, and on his return to Kyoto founded the *Doshisha*—Dr. Joseph Neesima. It is also recorded that a certain teacher of fencing came to see

the chaplain with the intention of assassinating him, but was converted by his teaching, and is now the Archpriest Sawabe, having a son who is also a priest. Thus he built up a body of Christians which was perhaps more distinctly Japanese than any other existing in that land. This was the result of a faith which was absolute, a patience which was tireless, and a love of men which was all-embracing.

On February 16th this great man was called to his rest. He had long been afflicted with a hopeless malady. In search of the best professional advice and care, he recently spent some time in our own St. Luke's Hospital, Tokyo, where the gravity of his case was realized by the able physicians on duty, Drs. Teusler and Bliss. "The archbishop," says *The Japan Weekly Mail*, "though fully persuaded that the end was in sight, insisted on returning to his residence, so as to be able to devote the remaining days of his life to completing the translations of the Old Testament and a hymnal, upon which work he had long been engaged. He completed the task on the 14th instant, and said: 'I have finished all my work in this present world.' On the evening of the 16th he breathed his last, in spite of the best medical aid. The deceased archbishop was in his seventy-sixth year, and had spent fifty years in Japan. No words of ours could suffice to convey anything like an accurate idea of the good wrought by this great man in the country of his adoption. It was wholly owing to his exertions that the Greek Church in this country was raised to a place of power and prosperity. Never was a life better spent. Japanese leading journals devote whole columns to the story of his noble life, and mention the fact that he alone, by his unaided strength, built up in Japan a Church numbering 30,000 converts, 200 places of worship and 200 priests."

The late archbishop led a life of extraordinary self-sacrifice. Like Bishop Williams, he was almost ascetic in his personal habits, and set an example of

simplicity and self-denial which deeply impressed the Japanese. He had immense difficulties to meet, especially during the war with Russia, when he, as the head of a Japanese Church, was ministering to a people who were fighting his own nation. Many of his friends urged him to leave the country at that time, but he never wavered in his resolve to remain at his post, and in the end he won the reverence, affection and absolute confidence of the Japanese.

His funeral was held from his cathedral, and he was buried in the soil of the land he loved. All classes and conditions, from the personal representative of the Emperor to the humblest Japanese coolie, attended. Princes, nobles and diplomats, captains of commerce and educators, ministers representing other Christian bodies, were present to honor the memory of this great-hearted servant of God and of Japan. Among the floral tributes upon the coffin, a wreath from the Emperor of Japan and another from the Czar of Russia lay side by side, in mute testimony to the great achievement of the man who in a time of stress had been loyal both to his native land and to his adopted country.

THE sensibilities of the nation and of the entire civilized world were shocked by the tragedy enacted in the

The Tragedy of a People

courthouse at Hillsville, Va., on Thursday, March 14th, when a band of lawless mountaineers shot down judge, prosecutor and jury in order to free one of their comrades from a jail sentence which under the law he had entirely deserved. Concerning such conduct there can be but one opinion; it is utterly subversive of all civilized life and social order. Condemnation of it should be absolute, and punishment should be swift.

But there is another side. This tragedy was the tragedy of a people. While individuals must be held strictly accountable for their lawless acts, we cannot in justice shut our eyes to the con-

ditions which have made such acts possible. How far are those of us who have not been doomed to the isolation and ignorance and stagnation of a mountaineer life accountable for the guns which in that little courthouse crashed out the defiance of individualism coming into contact with social order?

The men who peopled the mountains of the Appalachian region were of our best pioneer stock, largely Irish, Scotch and English. Doubtless it is true, as a leading New York paper states editorially, that desperate characters did flock to the colonies in the early history of the country, and that some at least of these found refuge among the mountains. There is historical evidence for the fact that England disposed of many of her ticket-of-leave men in Virginia. But to imagine that the social and moral characteristics of the present mountaineer and his attitude toward society and law are the result of heredity, is quite to misunderstand the situation, and to place the blame where it does not belong. Probably no greater proportion of reckless young bloods or improvident debtors found their way into the mountains of Virginia than into the lowlands, or have left more descendants in one locality than in the other.

The cause of it all lies in a different direction. How many of us realize that in North Carolina alone, which has only about one-sixth of the southern Appalachian region, there are 50,000 children with absolutely no school advantages, and 100,000 who do not get four months' schooling in a year; while there are 200,000 people who are utterly without the ministrations of religion? These numbers should be multiplied by five to show the condition of the whole region.

Liberty has more than once been born among the mountains. Mountaineers have been conspicuous foes of tyranny and oppression. This is one side of the picture. But lawlessness, which is the evil counterpart and caricature of liberty, has also originated in nature's fastnesses. These people have had the defects of their virtues—defects only

to be corrected by a proper application of the ideals of society and religion. To what may a mountain girl or boy turn? how find an outlet for the yearnings and impulses of youth? Practically without schools or libraries, without training in useful handicrafts, surrounded by only the crudest appliances and the most primitive conventions, shut away in the coves and notches of the mountains, seeing only a little handful of people, a warped and stunted social development marked by an exaggerated individualism becomes almost inevitable. To a large degree they have been dissociated from the human family in its modern life.

Nor is this due solely to neglect on the part of the state. An honest effort has been made in many of the southern states to meet this need, but the people are so scattered, they sometimes have so little conception of the need of education and the equipment for carrying it on is so unspeakably meagre, that teachers of a quality who could make good under the stern demands of the mountain regions are not to be had. With this, as with many other like problems, the successful effort must be largely a labor of love—in other words, a missionary enterprise. No one would go to live among these mountains from choice or with the hope of large gain. Only the love of one's fellow-men and the cry of the neglected little children draw helpers thither.

These things the Church has been telling in the ears of the people for many years. We are thankful for the splendid work which has been done in large sections of the mountains, but in comparison with the need it is pitifully inadequate. The few thousand dollars we spend cannot reach far. Will the American people realize as they look at Hillsville—and will the communicants of this Church who have heard the plea of the bishops and clergy from these regions also realize—that it is not only a vital human need but a critical national condition to which the Church is calling attention and for which she asks aid?

THE proposal that St. Luke's Hospital, Tokyo, should be made an international hospital, and enabled to

*A Great Future
for St. Luke's
Hospital, Tokyo*

widen its ministrations among Japanese and foreigners alike, bears witness to the esteem in

which the Church's work in Japan is held. The confidence shown in St. Luke's, and in Drs. Teusler and Bliss, by the representative gathering of leading diplomats, physicians and educators, of which an account appears elsewhere, was, as Bishop McKim says, "uplifting and encouraging to the point of exhilaration." For twelve years Dr. Teusler has put the best of himself into making St. Luke's not only a distinctly Christian institution, but an institution that, in the opinion of some well qualified to judge, is "for its size, the best hospital in Asia." Dr. Teusler has taken his place in the medical fraternity in Tokyo, and by his high character and ability has drawn around him Japanese physicians of the first rank. Some of them give a large part of their time to the hospital; others, including a number of the professors at the medical school of the Imperial University, act as consultants.

The hospital has not only done a notable work along technically missionary lines among a large element of Japan's unfortunate sick, but it has fulfilled a function which too few people understand. It is the only hospital in Japan where foreign residents can be adequately cared for. Americans and Europeans come to it from many parts of the Orient, are skilfully treated, and go away its ardent champions. Thus it stands for a successful attempt on the part of the Church to care for the physical needs of our countrymen in distant lands. This side of its work should be largely developed.

Because of his skill, Dr. Teusler has been able to build up a large private practice, so-called. The income from this is easily \$7,000 or \$8,000 a year, but it all goes into the hospital treasury to enable St. Luke's to do a wider charit-

able work, while Dr. Teusler receives only his modest salary as a missionary.

The plan outlined by Dr. Teusler and endorsed by that representative gathering of Japanese, Americans and Europeans, may seem difficult of achievement in the near future. But it is certainly desirable that we have a great ideal before us, and enable St. Luke's, as it makes its appeal to the varied elements of Japanese life, to render every possible service to the Church in Japan, and to our fellow-countrymen, who in increasing numbers are living in the Orient, and who certainly need at critical times the help that St. Luke's can give.

ON the day before the Khartoum cathedral was set apart as a witness to the progress of God's Kingdom, there was consecrated in Westminster Abbey the fourth Bishop of Uganda. Bishop

Brent, of the Philippines, returning to the United States from the International Opium Conference at the Hague, took part in the service and thus helped to identify the American Church with one of the most striking Christian enterprises of any century. It was Sir Henry Stanley who, on his memorable journey across the dark continent in 1875 in his search for Livingstone, first visited the Baganda people. He told them of the white man's God and found them eager to learn more. One morning there flashed into London the explorer's challenge to the Christian Church to send its messengers into Central Africa. Within a few months the messengers had offered and the money to send them had been secured. Years of danger, disappointment and death lay ahead. Some of the pioneers died on their way to the field; but Alexander Mackay and one other member of the party succeeded in reaching Uganda and beginning their work. The years that followed were marked by occasional gains and disappointing losses. Persecution, martyrdom, political complications, the unfortunate inter-

ference and rivalry of Roman Catholic missionaries—all delayed the progress of the work, but could not prevent the ultimate triumph. The first bishop, the Right Rev. James Hannington, after a journey on foot of nearly three months from the coast, was murdered on the eastern borders of Uganda and never saw his diocese. Two and a half years later the second bishop, the Right Rev. H. P. Parker, died on the southern shores of Lake Victoria Nyanza before he had entered the country. The third bishop, the Right Rev. Alfred Tucker, consecrated in 1890, has for nearly twenty-two years led the Church's work with the ardor of an apostle and the skill of a diplomat.

The Present Uganda Church

The Uganda Church is a striking evidence of the power of the Gospel to uplift, mould and guide human life. Its membership now numbers nearly 100,000, of whom about 20,000 are communicants. There are thirty-eight native clergymen and 2,300 evangelists, teachers and other African workers, who, under the direction of the bishop and his white staff, have largely evangelized not only the whole of Uganda, but many of the bordering kingdoms. The Uganda Church is self-governing; it is self-propagating, and it is largely self-supporting, for no English money has been used in the support of the native staff, nor was English money used for the erection of any church building until the recent effort to secure the funds necessary to replace the great central church in the capital city of Mengo, destroyed by fire more than two years ago. The church now building will be the third and, like the other two erected exclusively by gifts of the Baganda people, will gather within its walls, as they did in times past, congregations of from three to four thousand black Christians on Sundays, and a thousand, or more, on week days. The new bishop, the Right Rev. John J. Willis, went to Uganda in 1900, and three years ago was made Archdeacon of Kavirondo.

He begins his work with one great advantage over any previous bishop, in that he speaks fluently several of the Central African dialects.

ON February 29th about sixty representatives of the leading mission boards having work in China met for conference concerning the present situation in the new republic. The opening devotional service

*China and the
Christian Forces
at Home*

was conducted by Bishop Lloyd. The manifold opportunities for extension and the need for readjustment growing out of China's political upheaval were considered in their varied aspects. Special emphasis was laid upon the importance of extending evangelistic and educational work. The duty of developing a Christian medical profession, philanthropic work and social service was emphasized. The conference was particularly valuable in showing how quick the leaders of the missionary enterprise at home are to recognize the need for a vigorous policy and for readjustment to meet the critical opportunity now offered to Christendom. The conference adopted a message to Christian people at home and in China, and to the members of the mission staff. In this message, the Chinese revolution was characterized as one "of the greatest movements in human history." Moreover, it is a movement which "may become, by God's grace, if the Christian Church is faithful, the regeneration of a nation. For no change of institutions, of political principles, of social order or of economic conditions can avail to satisfy the deep needs of which China has now become conscious. Political reformation requires a new moral and religious life. All that China has had that is worthy she needs now, and with it she needs also and seems now prepared to receive, the new conceptions of the Gospel; and not these conceptions only, but also the power of God in Christ by which alone they may be realized in the life of the nation in this new and wonderful day."

Satisfaction was expressed that so many of the men who have been working for China during these months of national upheaval have been Christian men, who have borne their responsibilities with Christian fidelity, and sought to serve the country with Christian unselfishness. After calling attention to the fact that apart from the Roman Communion in China there are more than 278,000 communicants of the various Christian bodies, with 11,600 Chinese workers, and nearly 4,300 missionaries from Western lands, the conference declared its conviction that "so great an opportunity as God now offers in China is a sovereign summons. It demands of us an enlargement of our horizon, an expansion of our faith, an acceptance of our duty and an eager and joyful exercise of our fellowship with Christ in ministering to the need of an awakened nation, and in hastening the coming of His world-wide kingdom by an unprecedented advancement."

*New China
and the Church*

The Church is endeavoring to do its share in meeting this need, in part, by securing funds for the purchase of land and the erection of buildings at several strategic centres. A promising beginning has been made upon this "New-China Fund" of \$200,000. It is only a fraction of what the bishops feel they ought to have in order to cope adequately with a situation that has had no parallel in history. Full particulars are given in Leaflet No. 202, "New China and the Church." A postcard to the Board of Missions will secure a copy.

Money alone will not meet China's need. It is imperative that there should be many intercessors that Chinese leaders, Christian and non-Christian, may be guided in their brave effort to work out the political and social reconstruction of their nation. To the gift of money and the word of prayer there must be added the offering of life if money and prayer are to be effective. At

this moment there are at least forty posts in the three districts that ought to be speedily filled. Are there forty qualified young men and women—clergy, teachers, doctors, deaconesses—who will offer the best of all gifts and challenge the Church to send them to the front?

NO little excitement has been caused in certain official and ecclesiastical circles by an order issued at the end of

*The Commissioner
of Indian Affairs
Precipitates
an Unhappy
Discussion*

January by the Commissioner of Indian Affairs. It was addressed to the superintendents in charge of Indian schools and in effect

directed that "in accordance with that essential principle in our national life, the separation of Church and State," teachers in Indian government schools while in discharge of their duties in the schoolrooms, or at the general assembly exercises, should not wear any distinctive garb or make use of any religious insignia. The order was issued by the commissioner, as it was within the scope of his functions and powers, without consultation with the Secretary of the Interior or the President of the United States. According to the newspaper reports, representations were made immediately to the President by authorities of the Roman Church, with the result that the President, without granting the conference requested by the representatives of other religious bodies, directed that the order should be revoked. Though much may be said to sustain the commissioner's point of view, we believe that he made a mistake in issuing the order. It may be true that the wearing of a peculiar dress and the display and use of certain Christian symbols by teachers under government appointment in a government school will tend to identify the government in the minds of indiscriminating people with the communion whose members use them, with the result that one communion may be understood and accepted as the expression of an official religion.

*How Present
Conditions
Came to Be*

A more important matter, however, lies behind the commissioner's order and the excitement consequent upon it. The condition which the order was designed to change arose in this way. Thirty-five or forty years ago,

when the American people began to feel more acutely their responsibility for the Indian tribes, the government adopted the practice of appropriating government money to aid in the support of denominational schools. About fifteen years ago a beginning was made to discontinue this practice, but the government still permitted Indian parents to direct that the amount of the *per capita* allowance made by the government for the support of Indian children should be paid to Christian schools where their children were being educated. About ten years ago it was decided that this practice should be discontinued. It will be readily seen that these decisions meant the throwing of a considerable financial burden upon communions maintaining Indian schools, unless they were prepared to abandon the schools. Bishop Hare, with the approval of the Board of Missions, decided to close two of the four schools in South Dakota and to concentrate such support as the Church could give upon the two still in existence. This example, however, was not generally followed. As a result of the decisions, a successful effort was made to have the government take over, as government schools, schools established and for years maintained as distinctively denominational institutions. Not only was this done, but the entire teaching staff of such schools was—to use the official term—"blanketed in" to the civil service without examination. In other words, the Government not only became responsible for the maintenance of the children in a number of schools, previously under denominational auspices, but also became responsible for the salaries of teachers who had previously been the missionary teachers in charge of those schools. Some twenty-three In-

dian schools were thus "blanketed in" to the government service. Of these, seventeen or eighteen were schools that had previously been maintained by the Roman communion. Here, undoubtedly, was an unfortunate violation of the principle of the separation of Church and State. Here was an issue worthy of most careful consideration. Although some dissent was expressed at the time, the matter was allowed to pass. In spite, however, of what we consider to be a serious fundamental error years ago, we believe that the Indian Commissioner made a mistake in raising at this time the issue created by his order, and shall await with interest the result of the hearing to be held before the Secretary of the Interior in the near future.

THE condition of the Chippewa Indians on the reservation at White Earth, in the Diocese of Duluth, has

Another Indian Problem

been of late the subject of rather wide comment in the daily press. This is the result of investigations conducted both by private individuals and government agents. The welfare of these Indians is particularly of interest to Church people because White Earth was the place where Bishop Whipple's work centred, and the Chippewas have been for many years under the ministrations of the Church.

The reports which have been published show a pitiful state of affairs. Some years ago a bill was passed permitting the mixed-bloods on the White Earth Reservation to sell their land. This is practically resulting in the break-up of the reservation, large portions of which have passed into the control or ownership of white men. It is evident that many of the Indians who took advantage of the law had no right to do so, being full-bloods. These are now endeavoring to get back their titles, and no less than twelve hundred suits have been lodged. A condition of chaos is the result. While no doubt unscrupulous white men have tricked the Indians cruelly, the whole

fault does not rest with them. In many cases the Indians who sold their lands knew what they were doing, and perjured themselves to bring it about. Having received considerable sums of money in payment, they immediately spent them, and now wish to get back their land on the plea that being full-bloods they had no right to sell. The moral tone of the entire reservation has been lowered, and widespread poverty and sickness prevail.

It is another example of clash with the dominant race in which the weaker inevitably suffers. It is unfortunate that the Church has not been better able to mitigate the existing evils. Our hospital at White Earth, named after Bishop Whipple, had to be closed some years ago for lack of proper support, and has recently been rented to the government. The amount of money available for Indian work in the Diocese of Duluth is entirely inadequate, and very little special aid from the general Church has reached Bishop Morrison or Archdeacon Parshall. We would say, in answer to inquiries which have come to us, that the Church has not deserted these Indians. The workers among them have done all that was possible with the means at hand. It is to be regretted that the means were not larger.

In general also it is well to remember that the Indians of this country are at present in a transition period. In their wild state they were able to care for themselves. From this they passed into an artificial condition of tutelage, becoming wards fed from the hand of the government. By this means their initiative and independence were obliterated, and now they face the problem of finding their place in the social order, among white men who have both the cleverness and the unscrupulousness which civilization tends to produce.

The helper which the Indian needs today is one who can sympathize without coddling him, and who will treat him not as a child, but a man who must develop himself that he may take a man's part in the world. The best protection against

injustice is to train the Indian to protect himself. So long as he is treated as a child he will remain a child, and be plundered like a child. His best friends are still the missionary and the Christian Church.

OUR readers—or at least so many of them as are accustomed to give this magazine a thorough perusal—

Acknowledgment of Offerings

will miss this month the acknowledgment of offerings which from the birth of this periodical has occupied its final pages. By vote of the Board of Missions at its last meeting, publication of these acknowledgments *in extenso* is discontinued. The reasons for this change were given in connection with the account of the Board meeting which appeared in our March issue. Briefly, they are three in number: (1) The receipts of the Board have so increased that the detailed publication of acknowledgments has become a voluminous affair and involves a yearly expense of \$4,000. (2) These sums have already been previously acknowledged direct to the donors, and also published in the apportionment statements and annual tables. (3) The experience of other mission boards, most of whom have discontinued such publication, shows that no serious objection arises, and that a great saving is made.

Many of our readers, as we well know, have found the acknowledgments of real interest and will regret their omission, but under the circumstances these will feel that the Board's action is wise, even though a time-honored practice is thereby brought to an end.

THE presidency of St. Paul's College, made vacant by the elevation of Dr. Tucker to the episcopate, has been

Bishop Tucker's Successor

filled by the appointment of the Rev. Charles S. Reifsnider, of the District of Kyoto. He will assume his

duties on the first day of April. It is satisfactory to know that so important a post is not long to remain vacant. None of the activities of our foreign field are more vital than the educational work, and the only note of regret sounded in connection with the choice of Bishop Tucker for Kyoto was that the immense strategic value of St. Paul's made the work there seem almost more important than that of the episcopate. It was some such feeling as this which, as our readers will remember, caused Dr. Pott to decline his election as Bishop of Wuhu, in order that he might remain the president of St. John's College, Shanghai.

It now appears, however, that we are to gain a splendid bishop for Kyoto and at the same time the work at St. Paul's is not to suffer. The entire Church, which has the welfare of St. Paul's so much at heart, will feel relief and gratitude that plans for its on-going seem to be so admirably arranged. We scarcely need to add that the intercessions of Christian folk should be offered for the guidance and usefulness of the new president.



A LETTER was recently received in the treasurer's department enclosing \$10. It came from the wife of a former missionary in Japan who, having taken up work in the domestic field, encountered there a young Japanese. This man, in a foreign land, was drawn to the two people who were familiar with his country and his language. They helped him to learn English and he was prepared for baptism. This was a little over a year ago. Since that time, though he is only receiving a dollar a day as cook and general man-of-all-work, he regularly lays aside his tithe, conscientiously counting it as belonging to the Lord and not to himself. The \$10 sent to help the work in Japan is from the tithe fund of this young Japanese Christian. What an example for older Christians—not Japanese—to follow if they would!

The Gift of God is Eternal Life

THE SANCTUARY OF MISSIONS

The Lord is risen, indeed,
He is here for your love, for your need,
Not in the grave nor the sky,
But here, where men live and die—
And true was the word that was said,
“Why seek ye the living among the dead?”—
—Richard Watson Gilder.

THANKSGIVINGS

Thanks be to God, who giveth us
the victory through our Lord Jesus
Christ.

“We thank thee”—

For the good examples of great
pioneers of missionary service, es-
pecially that of Nicolai, Archbishop.
(Page 278.)

For the devoted Christian work
of our self-sacrificing missionary
physicians, particularly those serv-
ing in St. Luke’s Hospital, Tokyo.
(Page 300.)

For the signs of more enlightened
human kindness toward those who
go astray. (Page 305.)

For the undoubted proofs that
those who with faith and courage
take part in the wider mission of
the Church are themselves blessed
in their own spiritual households.
(Pages 319-322.)

INTERCESSIONS

“That it may please thee”—

That we may know thee and the
power of thy resurrection.

To give thy Church power to
“preach through Jesus the resurrec-
tion of the dead.”

For that in all the world the stone
is rolled away which shut thee from
thy brethren.

To grant strength and wisdom to
the new president of St. Paul’s Col-
lege, Tokyo, as he enters upon his
important work. (Page 285.)

That the House of Bishops may
faithfully and wisely make choice of
fit persons to serve as bishops in
thy Church.

That we may awaken more wholly
to our Christian and patriotic duty
toward the mountaineers of the
South. (Page 279.)

That the efforts of those who
seek to win the Indians of this land
to Christianity and good citizen-
ship may be directed and blessed.
(Pages 284, 295.)

That Christian nations may still
further stretch out the hand of help
to China in her physical distress and
civil unrest. (Page 308.)

PRAYERS

FOR EASTER-TIDE

O GOD, the Father Almighty,
who didst love the world
with so great a love that thou gav-
est thine only-begotten Son to be
sacrificed for its redemption, make
us who are redeemed with His
precious blood to be so fruitful in
works of love that we may have our
part in the first resurrection and not
fear the power of the second death,
through the same, thy Son, Jesus
Christ our Lord.—*Mozarabic Liturgy.*

FOR MISSION HOSPITALS

O LORD, the Healer of all our
diseases, who knowest how
the sick have need of a physician,
let thy perpetual providence guide
and direct the work of mission hos-
pitals throughout the world. Bless
all whom thou hast called to be
sharers in thine own work of heal-
ing; may they learn their art in
dependence on thee, and exercise
their skill to thy honour and glory;
and grant, O Merciful Father, that
they, and all committed to their
care, may be brought through the
mystery of suffering into union with
thee. Give Christian people every-
where a ready will to support all
good works undertaken in thy
Name, that the sorrow of the world
may be lightened and the bounds of
thy Kingdom enlarged; through
Jesus Christ, our Lord. *Amen.*

Through Jesus Christ Our Lord

THE VALUE OF CHURCH HISTORY TO A LAYMAN

By the Rev. Henry Bradford Washburn

CHURCH history is of value to a layman because it tells him the part that he himself has played in Christian life. The Church is not the clergy exclusively, nor is it either the creation or the product of clerical enthusiasm and industry. In the words of Philip the Fair, "the Church consists of laity as well as clergy"; it is their religious institution; they have done much to make it what it is.

As one looks back over the past one sees clearly that the Church of the Apostles prospered not only in consequence of the labors of its officers, but because of the effort of quiet workers like Aquila and Priscilla. Paul and other founders made the beginning; such Christians as these continued the work. One is also interested to know that it was frequently a layman who stood at the head of the religious life in Alexandria previous to the middle of the third century. Bishops, presbyters and deacons were there attending to their functions. But much of the appeal to the pagan and the systematic instruction of the converts was carried on by the Christian "Gnostic," at times a layman. The Church advanced in imperial power through the careful administration of its clergy, but its secret of contagion cannot be understood without such martyrs as Perpetua and Felicitas. Constantine, the emperor, assisted the Church into its position of commanding influence. Charlemagne watched the morals and religion of the people, sending missionaries with his armies to the frontier that conquest might be followed by Christianity. Thomas More counselled and persuaded King Henry VIII.; boldly differed with him, and suffered death for his convic-

tions. Browning and Tennyson are part of the religious thought of England. Brunetière on the one hand and Briand on the other have done much to determine the present form of the Church in France. The laity would take courage if they were more familiar with their contribution to Church extension and to religious thought.

Another reason for the study of Church history is that it is interesting in itself and it makes religion interesting. There are few aspects of history that more fully satisfy the imagination and the desire for knowledge than the narrative of the Church with its founders and martyrs, its travellers, soldiers and scholars, its liturgies and vestments, its conquest of east and west. The adventures of its saints, the theories of its theologians, the achievements of its statesmen, are good reading. They amply repay the student for his attention.

Also how much more religion means to one familiar with its history! The man who stands beside you in church earnestly repeating his creed is to be envied. He is getting spiritual help from his liturgy. But the service does not mean so much to him as it may to you, perhaps, if you may add to your sincere repetition the knowledge that this Apostles' Creed finds its origin in scattered statements of the faith in the New Testament; that it was rehearsed in shorter form by multitudes of converts; that it became definite and expanded further to express the faith and to meet the heresies of the second century; that it finally disappeared from use in the Roman Church, giving way to the Nicene Creed, reappearing in its present form when the papacy had turned away from the impotent eastern empire

and had looked for assistance toward the rising Frankish kings. How much more worship means to the man who can add to his own devotion the faith of the second century Roman and of the victorious Frank!

Suppose, again, as he hears the minister read the prayers, or as he joins in chant and hymn, or enjoys the windows (a legitimate occupation during service) he can say, "This is a prayer that has been prayed by east and west almost from apostolic days; this *Te Deum* has been sung by Ambrose of Milan, by St. Bernard and Luther; this hymn, 'Jerusalem, the Golden,' was written in the cloister of Cluny; the figure in this window is that of Benedict of Nursia, the author of the monastic rule that has directed the main outlines of monastic development from the middle of the sixth century down to the present day; or the figure in this window is that of St. Hilda, abbess of Hartlepool and Whitby, at first a Celtic, later a Roman, Christian, the just disciplinarian, the adviser of kings." How rich the Church life of such a man would be!

And would not his daily reading of the papers be filled with pleasure if he might, for example, not only learn that Rome had created some American cardinals, and that they had been associated with certain of the churches in Rome, but also hark back to the time when a cardinal was a resident bishop, priest or deacon of a cardinal church in Rome or its immediate vicinity; when the college of cardinals was definitely organized to assure the independence of papal elections from imperial interference; when the nations, seeing that cardinals were almost exclusively Italian, demanded a representative college? These are but common instances taken from any brief outline of Church history. Multiply them by a comparatively small number and both religion and life would become full of associated ideas; they would become rich religion and satisfying life.

A knowledge of the principal facts of the Church's experience is of practical

convenience, for it frequently leads away from the wrong and toward the right course of conduct. History makes a man the master of the present by making him independent of it. If there is any danger greater than that of being the slave of the past it is that of being imprisoned in the present. The man who constantly looks back into the reaches of mediæval and ancient days is undoubtedly a wretched guide, but far better to follow him than another who is ignorant of all save the problem in hand. The wholesome combination to be demanded for the direction of ourselves and others is an acquaintance with former thought and action, together with practical contact with the present. No individual, no family, no business could succeed for a day without the light that comes from remembered experience. And yet the Christian often imagines that the present is all he needs. He forgets that every one of his religious moods has been common to some individual or to some period of former times, that many of the critical problems now confronting him and his Church have been met and mastered. Queen Victoria's statesmen used to say that she was of value as an adviser because she could, from her long experience, frequently check their inspired theory by remarking, "Gentlemen, that method has been tried and has proven a failure." With a text-book knowledge of Church history the layman might be similarly forearmed.

Possibly, therefore, the most important reason for reading a little history is that it will make us intelligent Christians. The time is rapidly passing in which a man can speak with authority on religious subjects with nothing but intuition and preference for mental capital. Sometimes these motives of thought and conduct are synonymous with narrow-mindedness and prejudice. Important questions lie before the Church of to-day. They must be answered with wisdom. One cannot be a good citizen, casting his influence for permanent right, unless he knows something of his nation's history. Neither

can one expect to be a good Churchman, lending his effort for genuine success, unless he knows something of the Church's past. A little study will relieve him of prejudice; it will make him charitable; it will encourage him to be patient with difference of opinion and delay.

Merely to suggest the immediate need of tutored Christians let me recall the two most urgent problems now before the Church—unity and missions. No one claiming interest in the Church—not to speak of interest in civilization—can take a position of indifference. He must either support or oppose. Without information he can do neither. Mere analysis of the present situation will not suffice. Facts of the past must be coupled with analysis of the present.

Historical reading will show him that unity has been realized in former days, and that when unity has been most inclusive it has allowed wide variety of ecclesiastical life within the congregations. History will reveal the truth that individualism and denial of the fundamentals of the faith have been the chief causes of separation. It will tell him that many of the original causes of schism have now passed into mere memories, that many others were closely interwoven with what are now dead political issues, that others still may have had certain warrant at the time of their vitality. It will enlighten his mind on the essential character of Churchmanship—a necessary quality in any plan of unity—persuading him that there have been some very poor Churchmen within the episcopal polity and some very good ones without. It will undoubtedly exhibit some possibilities of immediate intercommunion—for example, between the Anglican and Swedish Churches, both of which had an almost identical experience in Reformation days, both objecting to Rome because of its political as well as religious interference, both dissolving the monasteries because they virtually acknowledged the Pope rather than the king as their monarch, both striving for a national expression of re-

ligion through liturgy and Bible in the native tongue, both reacting to Romanism, and then both settling down to a permanent reformed life under an episcopal form of government, and both, without suspicion, practising intercommunion in the colonial period of American history. A review of the past will supply material upon which one may think to some useful purpose.

Study will also clarify the mind about missions. A thinking man wants to know whether the missionary enterprise represents Christianity at its strongest, or whether a local and intensive Christianity is not the better way. In his search for truth he must ask himself how Christianity has reached its present condition—by the intensive or by the extensive method. What was the dominant note of the Church in the first, the eighth and ninth, the fourteenth, the nineteenth centuries? The question demands an honest reply. History alone can give it. Again, when has the intensive life of the Church been most thorough, and when has religion at home been most practical and vital? A frank response is expected. History alone can lend assistance here. History makes a strong case for missions. The time may have come for the Church to be unmissionary. If so, a new situation has arisen for the first time since the days of St. Paul.

Church history is of value to a layman because it makes him proud of the institution to which he belongs. Those who know anything of the Church's past are fully conscious that its career has been marred by all the follies and sins of human nature. In this it has shared a fate similar to that of other institutions. Frequently, like other institutions, it has retarded progress, as we of to-day conceive of advance in civilization. But those who see nothing but bad in former days may well be reminded that there was much of good. The increased attention paid to Church history in colleges, and also in preparatory schools, witnesses that a layman cannot be considered a person of education unless he have at least an acquaintance

with the salient points of Church history. As a matter of fact, one cannot study the history of nations, of education, of moral ideals, of government, without frequently crossing the path of Church history.

One cannot understand the genius of the later Roman empire without granting that the Church was the most potent factor in its unity and survival; nor can one account for the rapidly developing kingdoms of Franks, Visigoths and Anglo-Saxons without perceiving the assistance offered by the Church. In reality it was the Church that first gave coherence to those peoples who later developed into France, Germany, Spain and England. Neither can one trace the development of educational theory without confessing the contribution of the Church and of Churchmen. The Church fostered education in the days of transition from the classical to the modern period. The monasteries were its centres. Alcuin and the school of Tours stimulated the mind of Charlemagne's day. In modern times John Colet founded a school for boys in London. Luther turned to education soon after he had seen the Reformation achieve its beneficent momentum. John Knox had no sooner arranged the details of the new Church than he insisted upon the education of Scottish children. To-day our missions in China and elsewhere are laying primary emphasis on education. The future historical accounts of Chinese and Japanese education will have chapters on the Christian schools.

The Church has also cherished some of the ideals that are now being realized. The internationalism of the moral standard was thought of long before the days of the victorious Church. The Stoic was its champion; Roman law was its support. But the Church fought for the ideal and in large measure realized it among the nations of the west. A similar religious teaching throughout the world created a similar standard. The internationalism of scholarship was a familiar fact in Greek and Roman days. But never was it more extensive, or pos-

sibly more widely influential, than in the days of the mediæval universities, when students from Scotland, Bohemia and Spain heard the same teachers, thought the same thoughts, used the same language. The Church was the heart and lungs of this community of intellectual life.

The fact of brotherhood has probably underlain every religion and every civilization even outside the Christian. But there are few instances of its strength and range that can compare with those supplied by the Church in the days of St. Francis, for example, when, in the words of Sabatier, "never was there less of frontier, never, either before or since, such a mingling of nationalities," when Christian obligation was bounded only by the limits of opportunity, when, literally, the nations were one in the affairs of faith.

The Church has also played a rôle in the history of government. Here again it cannot lay claim to all the glory. By no means. Athens, Rome, the Italian republics and other states, have made their contribution to democracy. The Church, however, may not be set aside as an unimportant factor. Ecclesiastical councils like Nice and Constance are remarkable instances of the attempt to discover international opinion and to reach an international conclusion. The council of Hertford made the people of England one as a Church before they were one as a nation. The spirit of the Scottish General Assembly of 1660 was strongly and successfully democratic in opposition to the absolutism of Mary Stuart. The constitution of the Episcopal Church in the United States breathes the spirit of the national constitution, for it is the child of the same period; some of the men who drafted the one were actively interested in the other. The superiority of the Episcopal Church to sectional controversy and its determination to be one both North and South are akin to the political sentiment of Lincoln and the Nation. The Churchman recalls such facts as these, and they make him proud.



TRINITY CHURCH, SAN FRANCISCO
Our first church building on the Pacific Coast, October, 1849

IN THE LAND OF GOLD

I.

SACRAMENTO! It was a magic word to the men of a former generation. It meant to them what the Klondike did to the American people about fifteen years ago. It meant romance, adventure, golden dreams backed by golden realities.

In January, 1848, James W. Marshall stood in the rough channel of the tail-race which he was constructing above Sutter's Mill on the Sacramento River, and saw lying there some shining bits of metal brought in by the rushing waters. As he weighed them in his hand there flashed into his mind a wild idea, which was half hope and half conviction—a thing too wonderful to be true. In that hand and that brain lay for the moment the destiny of an empire.

It was a discovery so momentous and startling that it has scarcely had its parallel in the history of the world. With this incident the modern history of California began, and an astounding

human tide rushed in from all quarters of the earth. The Sacramento and its tributaries were their goal. In San Francisco and other towns business came to a stand-still. Ships lay at anchor in the harbors, abandoned by their crews. Picks, shovels and pans commanded fabulous prices. Within a year the news of the discovery had girdled the earth. Strings of wagons began to gather at the Missouri River for the long, slow journey across the continent. Every boat that would float (and some which couldn't) were in commission, bringing other pioneers from Panama, where they had crossed the Isthmus. Within two years 100,000 new people had reached California and were exploring its waste places, driving tunnels into its hillsides, searching the stony channels of its creeks and rivers for the yellow metal which has the power to drive men mad.

With the Forty-niners came a clergyman, the Rev. Flavel Scott Mines, who erected the first of our church buildings

on the Pacific coast, at San Francisco, in October, 1849. An old wood-cut shows the rude structure. At the door are three women about to enter. They were put into the picture because they represented at that time the entire female membership of the congregation. Women were scarce in California in those days, and for some time after.

In 1850 we find that there was a convention of the "Church in California" at which six clergy were present. They asked for a bishop, but it was not until 1853 that the General Convention elected Dr. Kip to take up this work. For twenty years he administered the whole state, but in 1874 California's thousand miles of coast-line was divided, and the northern part was made a missionary district. This is now the Diocese of Sacramento, named for the river which traverses the upper part of the state from north to south between the Coast Range on the one side and the Sierras on the other, and has dowered it not only with the gold hidden among its tributaries, but with an abundantly fertile soil.

Never before did a state have such a birth as California. Its unique condi-

tions of settlement produced unique difficulties. The planting of the Church among its eager, shifting, varied population has been a baffling task. The fusion of its diverse elements was slow in coming to pass.

II.

Associated with Sacramento is the name of a missionary held in honor throughout the Church—James Lloyd Breck, the Christian educator and pioneer. At Bernicia, on the Straits of Carquinez, he planted his third educational institution. Already he had given Nashotah and Seabury to the Church. The last nine years of his remarkable life were spent here and he laid excellent foundations, but he did not soon enough receive the adequate support of the Church. His death in 1876 was a staggering blow, from which the schools never recovered, and the abandoned, dismantled buildings are to-day a reminder of how the Church has sometimes failed her great leaders in their hour of need.

Another life-story of this region is most suggestive. It is that of Charles

Caleb Pierce, whom Bishop Moreland calls "A Modern Saint Francis," and who for forty-two years lived and worked among the mining camps of El Dorado County. Unmarried and in vigorous health, he spent six days of every week walking through the country. A bag of religious literature he always carried with him, and his was a well-known figure upon every trail. Every house was his home, and he was the friend and helper of every man. Other ministers came and went, but "Father Pierce" stayed on. On the day of his death the entire county was plunged into mourn-



Sunday—Ready for service



Monday—Ready for a tramp

A MODERN SAINT FRANCIS



THE CHAPEL OF THE TRANSFIGURATION, LAKE TAHOE, CAL.

ing and business was suspended; even the saloons were closed and on their doors appeared the legend: "Closed on account of the funeral of Brother Pierce." This man appealed to the popular imagination—not in any spectacular way, but by his patient and quiet rendering of brotherly service. He simply "went about doing good" and he seemed to the men who loved him to reproduce the method of his Saviour's life. So may a man, even in poverty and obscurity, win love for himself and honor for his Master, if he be willing to forget himself and love his fellow-men.

III.

The Diocese of Sacramento is still almost wholly rural and very mountainous. Its only large city is Sacramento itself, with about 55,000 people. There are many smaller towns and innumerable little hamlets and mining camps far from railways, lying oftentimes at the end of obscure wagon roads or mountain trails.

These conditions make the progress of the Church difficult. In many of the remote places there is indifference and even hostility to all religion. "This is partly due," says Bishop Moreland, "to the materialism in which so much of this rural life is steeped. It is largely the result of revolt from the emotional systems and fanatical excesses which have passed for the Christian religion. Wandering stars and emotional fakirs in succession have exploited these isolated people. The inevitable reaction has followed, leaving public sentiment in a state of disgust and irritation against religion in general. Cheap fakirs of every type, peddling religion as their stock in trade, have travelled through the country by wagon, gathering the populace in camp and tent, and playing upon the sacred instincts of men and women, leaving behind a well-sown crop of disgust and contempt.

"Imagine now a national Church like our own coming into communities which

have undergone this periodic torture. Here is a Church clothed with divine authority and apostolic beauty, overflowing with maternal compassion, bearing with her the living Christ and the blessed sacraments whereby she unites souls with Him, but finding a trail of human hearts burned over and deadened by devastating systems, as blackened and hopeless as the field over which a prairie fire has passed.

"The result is that Christianity is almost extinct in some of the rural communities. Stores are open Sundays, freight wagons are unpacked, stables and inns lively; men rise early and hurry through meals, women cook for the usual number, the help comes from the fields at noon, the girls dress for the ball-game Sunday afternoon. Yet these people listen to us willingly when we go to them. The populace observe our presence, attend our services, take note of our vestments, chants and reverent ways, talk us over at their dinner-tables; wonder, some sceptically, some longingly, if we have come to stay; think about us after we have departed in comet-like glory, and, hearing nothing more of us, judge that the Episcopal Church is one of those choice privileges reserved for the dwellers in cities. Now if we *can* reach these people and *will not* do so, we shall have a heavier judgment to face in the great day."

Much has been done in spite of these difficulties. In the first place, a strong Church centre has been established in the city of Sacramento itself. When the present bishop went there to live, in 1900, the Church owned no property in the place. To-day there is an excellent bishop's residence and cathedral house of stone, and property worth altogether \$100,000, entirely free from debt. An Episcopal endowment has also been obtained, and in 1910 Sacramento was admitted by the General Convention as a diocese. There are few strong churches in the diocese, no city except Sacramento having more than 12,000 population.

Secondly, twenty-one self-supporting

parishes and missions have been developed in the smaller towns of the state. This is a greater number than any other diocese can show in proportion to its population. One little place with only 950 people is entirely supporting its own clergyman.

Thirdly, the bishop and his clergy are not content with what has been accomplished, but are trying to reach out from their different centres into the little places where the Church is unknown.

It would be interesting to follow the bishop on some of his journeys. They are not so difficult and laborious as the mountainous character of the diocese would at first indicate. Three great overland railway routes pass through the see city, carrying a constant stream of passengers and an enormous volume of freight over the Central, Sunset and Oregon divisions of the Southern Pacific R. R. Seven Pullman trains a day in each direction are crossing the continent incessantly, besides the local service to all accessible valleys and mining towns. After a comfortable night on the sleeper, the passenger finds himself in the mountainous county of Siskiyou, on the Oregon border. During the night the train has passed through the entire Sacramento valley, a flat tableland 240 miles in length and sixty miles in width, one of the chief granaries of the world. Or, if the traveller goes eastward he finds himself, in a few hours, in the most delightful part of the Sierras, where the Southern Pacific, after its long climb, reaches the summit of the mountains and looks out across the Nevada tablelands beyond.

Let us imagine ourselves on such a trip and take advantage of the opportunity to see one of the most lovely lakes and one of the most unique churches in the world. Lake Tahoe—beautiful Tahoe—lies in the lap of the mountain 6,000 feet above sea level. It has a shore-line of seventy-two miles. Its waters, of unknown depth, ringed about with snow-capped peaks, are brilliant beyond belief. In places they are of so

deep and vivid a blue that one wonders whether the commonplace element of water can produce such beauty; or, again, one enters a bay of flashing emerald green, while over all arches the clear sky, flooded with California's wonderful sunshine.

Here in the summer-time come thousands to find health and recreation, and here there is a church of which Bishop Moreland built the chancel and Mother Nature built the nave. The Chapel of the Transfiguration, as it is called, consists only of a sanctuary and choir built of stone and heavy logs, to protect the altar and to furnish a fitting place for the ministration of the sacraments. For the rest the boles of the great pine trees are the pillars of the temple and the overarching sky its roof. Here, through the summer, large congregations gather for worship, but when autumn comes and the visitors upon this mountain-top return to their homes, the great doors of the sanctuary are closed; the deep snows of the winter drift about it, and only the stone altar stands in the midst of the silent woods, a witness to the Church's readiness to minister to all sorts and conditions of men.

IV.

There is one call for help within the District of Sacramento which its bishop feels most keenly. Few people realize that in this Christian country of ours, at our very doors, there are to-day 50,000 unevangelized Indians—50,000 descendants of the original Americans, whom we have taken the trouble to dislodge, and plunder, and shut up on reservations or drive out into the wilderness, but whom we have never taken the trouble to instruct in the Christian faith. These are scattered in many parts of the country, but 12,000 of them live in northern California and present a most pitiful example of a people crushed by a dominant race.

More bitter than the lot of the average Indian was that of the tribes in California. Without doubt the United States Government intended to treat

them fairly. When California was ceded to us by Mexico in 1848, negotiations were begun looking toward treaties which should recompense them for their lands and allot to them reservations. These were under way when gold was discovered. The rush which followed was the destruction of the Indians. They were a peaceful, pastoral people. The hardy, adventurous white men who swarmed into their valleys and among their hills cared little for the rights of others, and shared strongly the opinion that "the only good Indian is a dead Indian." Even the government was powerless. It could not have mustered soldiers enough to enforce its decrees in maintaining the Indians upon their land; and so the red men of California—that small proportion who survived the clash



A KAROK MEDICINE MAN

with the incoming hordes of white men—were driven out as wanderers in the land of their fathers. Their country had been seized without a recompense. Not a foot of it were they allowed to retain. They could not even have equal homestead rights with the chance settler.

Thus it is that in the fastnesses of the Sierras there are scattered bands which represent the remnants of what were once large tribes of mild and inoffensive people. Such a district is found in the western end of Siskiyou county in northern California. Here dwell what is left of the Karok Indians. Among these—about 800 in number—Bishop Moreland is just beginning a long-delayed and much-needed work. The Rev. John E. Shea and his wife have taken it up, promising to give themselves to it for five years. Mr. Shea is said to be a diligent pastor and faithful teacher, particularly apt in languages, and likely to acquire the Indian dialects readily. His wife will be a strong helper. She is not only an excellent teacher, but practical and efficient at all sorts of handicraft. Much of the furniture in the rectory where they are now living she has made with her own hands.

The field to which these missionaries go is a remote and rugged one. They will first take a railway journey of 200 miles to Yreka; a stage journey across the mountains to Fort Jones, where another stage will carry them forty miles to "Happy Camp," on the Klamath River. This is within their parish bounds and its name should be a good omen for their success. Here all roads cease, and they will travel through their parish on horseback, sixty miles southward along a trail which winds like a narrow ribbon on the face of precipitous cliffs, while far below the Klamath River roars through its rocky cañon. In the sixty miles of their parish bounds there are only nine white people. They will immediately inaugurate day-schools for the children and practical instruction for the Indian women.

Fortunately, a beginning has already been made here by Churchwomen,

though not by the Church. Two field matrons, communicants of the Diocese of Massachusetts, paid by the government, lived among these Indians for a period of three years, and brought them some little knowledge of civilization and Christianity. The work begun by them will now be energetically carried on, and the Church will at last be freed of the reproach that she is oblivious of the crying needs of these heathen people who dwell within her settled boundaries. This beginning of work should be followed by other like stations as soon as may be.

A final word may be said about Sacramento as demonstrating a missionary policy. Its history illustrates the value of supporting a missionary district even for a considerable length of time, for it shows an investment of money which in the end brings splendid results. For thirty-five years the Church at large assisted the work here. When the district was set off everyone expected that northern California would grow rapidly. Instead of this it was the south which developed, and an independent Diocese of Los Angeles could be established long before Sacramento could even hope for self-support. During the long period of its existence as a missionary district, it probably cost the general Church \$150,000. But the result is now an independent diocese with twenty-one self-supporting parishes and missions, and thirty other mission stations partly sustained by the diocese. The endowment fund reaches \$75,000, two-thirds of which came from the people themselves. Surely this justifies the investment of missionary money, even though the years were many before the result hoped for was achieved.



The red woman's burden

THE ORIENTAL CHILDREN OF HAWAII

In Moiliili, a suburb of Honolulu, the Church is conducting a settlement and school work among the Orientals. Hawaii, as is well known to those informed about missions, presents a remarkable opportunity. It is the meeting ground of many nations—a sort of experiment station in missionary work. The following description of the work in connection with St. Mary's School is written by one of the workers:



THREE LITTLE MAIDS FROM SCHOOL

WITHIN the past year the Oriental population of Moiliili has largely increased and little homes and stores are being built up all around us. Except our own mission no settlement work is being done in this section, so that our field of labor is extensive. Although started primarily for the Orientals the doors of the mission are opened to all who need help.

At the time of the cholera outbreak, when the Government distributed free *poi* to the Hawaiians, St. Mary's was a distributing centre. The *poi* generally arrived in the afternoon, but the Hawaiians began to gather early in the morning. Little groups would sit around on the grass; at times there were between 100 to 150 Hawaiians in the grounds waiting for their *poi*.

Through an arrangement with Palama settlement we have been fortunate enough to be able to have a trained nurse in the dispensary every afternoon,

except Saturdays, when she comes to us from eight to eleven in the morning. She often has over fifty patients in an afternoon; her daily average is forty. Many of the Oriental children suffer from trachoma, and they are not allowed to attend school unless they have their eyes treated every day. Not only women and children but men also come to the dispensary.

We have 125 children in the day-school, both boys and girls, and we follow the course of study laid out by the Board of Education of this city, using the same books, so that children coming to us or leaving us may fit into classes without any difficulty. Many of the Chinese girls would never have gone to any school if they had not come to ours. Two of our oldest boys are living in the cottage at St. Mary's. They attend our day-school and after school they go to work as kitchen and yard boys, so earning enough to keep themselves. Then they return to night-school. Both boys have been baptized. Their parents are living on one of the other islands and these boys are in Honolulu to get an education and to support themselves at the same time. It would be an excellent thing if our cottage were large enough to take in more boys whose circumstances are similar. Six members of our night-school, three men and three boys, have been baptized in our little chapel. Three Japanese women belong to the school. One was baptized with her husband about a year ago. Since the arrival of our little font seventeen men and one woman have been baptized.



JAPANESE SCHOOL CHILDREN AMONG THE
SUGAR CANE

Five of our men were confirmed last year.

The large playground is much enjoyed by the children. They come as early as 6:30 in the morning, seven days in the week. In the afternoons all the Japanese children attend Japanese school, so that for a few hours the yard is comparatively empty. On Sunday afternoons, large and small gather in the yard as long as daylight lasts. The older boys and men lie around on the grass and converse while the little ones play games.

We hoped that by this time St. Mary's might be in a home of its own, but we are still waiting and hoping. The house that we are renting is far too small for us. Every morning over 100 children crowd into the little chapel that has seats for fifty. There is no room in the house that will contain half of the children at one time. At Christmas we are always obliged to have the tree and entertainment out-of-doors, and each time the rain has come down and drenched everyone.

Christmas is a great day at St. Mary's. The children begin to talk about it as

soon as they return to school in September, and talk about it long after it has passed. I overheard a Chinese boy of ten telling a Japanese boy of twelve, who has not been with us long, the story of Christmas—the shepherd and the angels—as they looked at the Bible pictures together. Both boys were intensely interested and did not know that I was listening. The Chinese boy said, “Last Christmas *we* made like that and *I* was a shepherd.” When Christmas week arrives the interest spreads to the men, and last year two men gave up two whole days’ work so that they might help to decorate appropriately. They went up the mountains and got ferns and moss and they made an elaborate “Merry Christmas” sign to hang over the gate, and at the first peep of dawn of the day that we had our Christmas tree the men were out hanging up Japanese lanterns and decorations in the yard. The tree and entertainment was at three o’clock in the afternoon, but the children began to arrive at 8 A.M., all ready dressed in their best clothes, and the mothers began to put in their appearance by noon. Chairs and benches were placed in the



THE REV. MR. WOO AND HIS FAMILY

yard for their use. Long before three o'clock fully 300 children besides mothers and babies were anxiously watching the shed in which the Christmas tree was sheltered. While the children were receiving their presents down came the pouring rain. It was impossible to shelter so many and they were obliged to go home in a drenched condition. Some of the children had to walk back miles up Palolo Valley. A lady, who was kind enough to help us that afternoon, looked as if she had been on a field of battle, for she stood near a paper lantern and the rain washed the red out of the lantern on to the lady. I felt then that we must, if possible, before another year, arrange some way in which to protect the children from the rain which is so apt to fall at Christmas time.

We have no room suitable for the day-school. The rooms that we use at night for the men are too dark in the day time and are much too small. One class of children is in an old carriage house. Another class of little ones is very much crowded on a small verandah and the older children are on another verandah which is very pleasant in fine weather but very unpleasant when it is windy or rainy.

It is time that St. Mary's should have a permanent home and not a rented one that may have to be given up at the owner's wish.

We need at St. Mary's a chapel large enough to hold all who come; three schoolrooms all opening into one and so forming a room large enough for gatherings; a light and roomy dispensary—the room we use now for the purpose not being at all suitable. We should have a large yard,

where the children can have plenty of room and the boys and girls can play their separate games without interfering with each other.

¶

What do the people among whom his work is done think of the missionary? That is always an interesting question. Mr. F. A. Mackenzie, the distinguished English newspaper correspondent, who has travelled widely in the East, has this to say about the Koreans and their missionary friends:

IT is only natural that the Koreans of the interior should think well of missionaries. Around Ping-yang, for instance, the American missionaries, led by Dr. Moffett, have transformed the community. They have brought to the women a new life, and changed their outlook from that of domestic drudges into that of helpmeets and companions of the men. "My husband is treating me just like the Moksa (teacher) treats his wife," is now the boast of more than one Korean woman. They have stimulated a desire in the people for education. Where formerly the sick rotted away from neglected ailments they can now procure modern surgical treatment of the best kind. Further, the missionaries have lifted from the souls of the people the old haunting and terrifying fear of demons. The Koreans see what has been done, and they are grateful for it.



Officers of the Japanese Department of Communications meeting with Drs. Teusler and Biiss to signalize the completion of arrangements making St. Luke's Hospital, Tokyo, the official hospital for the department

AN INTERNATIONAL HOSPITAL FOR TOKYO

HOW AN AMERICAN PHYSICIAN RE-ESTABLISHED A MISSION HOSPITAL—ITS WIDENING OPPORTUNITY AND ITS NEED FOR EQUIPMENT—ITS IMPORTANCE TO AMERICAN AND EUROPEAN RESIDENTS OF THE ORIENT—WHAT FOREIGN DIPLOMATS AND JAPANESE LEADERS THINK OF IT.

EARLY in 1900 Dr. Rudolph B. Teusler joined the staff of the Tokyo mission and became physician in charge of St. Luke's Hospital. For some time the hospital had been closed; building and equipment were in a badly run-down condition. Dr. Teusler devoted the first few months of his residence in Tokyo to a careful study of the situation. When finally St. Luke's was reopened on a modest scale he had determined his plan of action. Two things he insisted on: First, that the work of the hospital should be of a high standard; secondly, that it should be a distinctly Christian institution. From that day St. Luke's has prospered steadily. Its accommodations have been enlarged, its equip-

ment improved and the range of its work extended. To-day, Bishop McKim takes pride in asserting that, "for its size, St. Luke's is the best hospital in Asia."

But, while St. Luke's has made wonderful progress in the last ten years, only a beginning has been made in realizing its possibilities. A better site is needed away from the "down-town" neighborhood in which its work has hitherto been done. It ought to have larger buildings, with accommodations for 150, instead of only sixty, patients.

The plan for a greater St. Luke's has the hearty approval of the foreign community in Tokyo and the leading Japanese physicians. During the recent visit of the Rev. John Wesley Hill to Tokyo, as president of the International

Peace Forum, an informal dinner was held, that expression might be given to the feeling of the international community in Tokyo. Mr. Montgomery Schuyler, the secretary of the American embassy, presided. The dinner was attended not only by foreign physicians resident in Tokyo and a number of the leading Japanese doctors, but by Sir Claude McDonald, the British ambassador; Colonel Bryan, the American ambassador; Mr. Van Royen, minister from the Netherlands; Mr. Von Radowitz, German chargé d'affaires; Baron Franckenstein, Austrian chargé d'affaires; Baron Kikuchi, president of the Imperial University of Kyoto; Baron Kanda, of the Peers School, and Professor Okada, of the medical department of Tokyo University.

Dr. Teusler spoke of the intimate connection between the International Peace Forum and the plan to make St. Luke's an international hospital, dwelling upon the fact that while Tokyo has many large and excellent hospitals they are not equipped to care for foreigners. If St. Luke's were enlarged and properly equipped, many American and European residents of the far East who are now compelled to go home for proper medical care could be treated in Tokyo. This would be especially advantageous for the missionaries of all communions throughout the Orient.

At the same time, a well-equipped international hospital would make possible a much greater work among needy Japanese. In order to carry out the plan for the greater St. Luke's, Dr. Teusler announced that at least \$500,000 would be necessary, in addition to the site, which it was hoped might be provided by Japanese authorities.

Sir Claude McDonald declared that St. Luke's "had been an absolute blessing to the British embassy and the British community." The only criticism that he had to make upon the institution was that it is not nearly large enough or good enough for men of the ability of Dr. Teusler and Dr. Bliss. Ambassador Bryan said that he knew

that the treatment given at St. Luke's is the very best. Then the other representatives of the diplomatic body, each in turn, gave his testimony to the value of the hospital, agreeing heartily with Baron Franckenstein in his statement: "I will support the plan with all my heart, and I wish the promoters the greatest success, which they highly deserve."

Baron Kikuchi said that Dr. Teusler was entirely right in saying that the Japanese hospital prefers not to receive foreign patients: "The reason for this is the same that makes us reluctant to entertain our foreign guests in our own homes. We are anxious to make our foreign friends comfortable and feel that they may be less so in our homes than in a foreign hotel. So also we would like to have foreign patients in a hospital under foreign management. In Japanese hospitals the rooms are not heated as foreign patients require, the nurses and doctor's assistants are not ready to speak the patient's language, and for their own comfort we much prefer they should go to some hospital like St. Luke's, where they are treated as they would be in their own country."

Professor Okada, speaking on behalf of the medical men of Tokyo, urged the carrying out of the plan for enlargement for these reasons:

- "1. Medical science is international in its work, as suffering is universal.

- "2. Practical medical work should be international, and this is not only the voice, but the real action of the International Peace Society.

- "3. The medical men of this city have now quite a number of patients among Americans and Europeans, but no place to give them proper treatment.

- "4. St. Luke's Hospital has extended to us the use of its wards and private rooms, and we, the Professors of the Imperial University, are consultants for that institution. Also medical men of similar standing are allowed to place their cases in St. Luke's Hospital for treatment. This arrangement is ideal for us, and an international hospital con-



The dinner in Tokyo, at which American and European diplomats and Japanese physicians endorsed the plan of making St. Luke's a great international hospital

ducted along the same lines would be of the greatest benefit to the city."

Baron Kanda; while highly praising the philanthropic spirit which lies behind the work of St. Luke's, deplored the fact that the institution is so small and asked pointedly: "In a city with a population of 2,000,000, what is an hospital with accommodation for only sixty patients? It is good as far as it can reach, but with the character of work being done in St. Luke's such limitation should not be placed upon it. Let us hope that especially with the ever-increasing foreign element in our midst its sphere of usefulness may be more and more increased, that it may develop into a true international institution."

The Rev. Dr. Hill, after hearing the unanimous testimony of Japanese and foreigners, gave the company his assurance that on returning to the United States he would endeavor to further the plan of making St. Luke's an international hospital and would endeavor to secure the co-operation of representative American citizens.

The cordial regard felt for St. Luke's

by Japanese authorities is well illustrated by the attitude of the "Department of Communications," which is charged with the supervision of the imperial postal, telegraph and telephone services. Recently the authorities of the department asked that St. Luke's Hospital should become the official hospital for all the workers connected with the department in the city. They number about 10,000. Much to his regret, Dr. Teusler was obliged to decline this request because of inadequate facilities. The request was all the more significant because it followed an arrangement made some time previously whereby St. Luke's became the official hospital for the 2,000 employees in the central offices of the department. In celebration of the completion of this arrangement, a banquet was given in Tokyo some weeks ago. It was attended by the chief officers of the departmental bureaus, together with the staff of St. Luke's Hospital and the physicians attached to the department. Addresses were made by Dr. Teusler, head of St. Luke's, Dr. Kubo, his Japanese associate, and several of the departmental physicians.

CECIL'S "CHANGING CHINA"*

By Albert Bushnell Hart

A NOTABLE book upon China, which throws light upon the present surprising conditions in that country, is the Rev. Lord William Gascoigne-Cecil's *Changing China*. In no country does actual presence on the ground more serve to illuminate and explain the problems discussed in books and newspapers than in China. Vastness of extent, substantial homogeneousness of the people, pressure upon subsistence, reverence for precedent, shrewdness and foresight in material things, all strike the traveller and observer as they cannot be made to strike the reader. Lord Cecil has made two journeys to China, one in 1907 and again in 1909, has widely traversed the country, and has made every effort to become acquainted with the point of view of Chinese, diplomats, traders and missionaries. His interest is throughout in the direction of the uplift of the country. The missions to him are the application most directly to the problems of China of the best there is in the west; nor does he for a moment suppose that the English missionaries or the missionaries of the English established Church are the only people to be consulted. Everywhere that he went, he sought and found friends among all types of Protestant missionaries, and has also some good words to say about the Catholic missions.

The author's first interest is to find out how China has come to its extraordinary change of outlook. A prime force is the effect of foreign aggressions and invasions, which have taught all thinking Chinese that, unless they can act as a nation, large parts of their empire will fall into the hands of the spoiler. This leads to clumsy attempts at military organization, which, combined with the transportation of troops by rail, has suddenly made possible a

revolution which otherwise might have smouldered for years.

Lord Cecil accepts the many good traits of the Chinese, their industry, their patience, their filial obedience; while recognizing clearly the difficulties of their government, their habit of forming secret and open societies which are almost an *imperium in imperio*, their disregard of human life, their cruelty. But his final judgment, like that of most close observers, is that the Chinese are a sound and habile race. The splendid fight of the government against opium, which so contrasts with the apathy of western powers toward similar evils, wins Lord Cecil's admiration, as it does that of every lover of courage in government. He feels that the most serious and difficult present question in China is how to give to women the place in society to which they are entitled by their intelligence and by their real influence in many families; though he doubts whether the system of western freedom for women in its entirety could be applied to China.

The most interesting portion of the book is the discussion of Christian missions, particularly in their relation to education. He says frankly that the English missions have neglected the educational side of their work, partly from the perhaps unconscious belief brought with them from England that education is not a good thing for the lower classes. Repeatedly throughout the book he praises the Americans as "really the pioneers of higher education in China." Without in any way minimizing the religious side of the missions, it is clear that through their schools, and through the influence of the graduates of those schools as teachers and in the public service, the missionaries bring a knowledge of Christianity and at the same time a knowledge of the west, to the minds of millions of people who are not reached by direct evangelistic work. The mission pupils were for many years disliked

* *Changing China*." By the Rev. Lord William Gascoigne-Cecil, New York: D. Appleton & Co. \$2 net.

by the authorities as out of harmony with their own country. In the reconstruction of the government numbers of them are certain to come into responsible public service, particularly so long as the schools founded by the Chinese remain crude and ineffective.

The main purpose of Lord Cecil's visit was to prepare the way for a "United University," in which many denominations could join, each of them perhaps having a college of its own with-

in the university—"denominational hostels" the author calls them. This university is to be founded by both Europeans and Chinese, so that from the first it may have a national character. The plan is in line with the great movement for concentrating the missions so as to present Protestant Christianity as one system with a united front, which so many of the most devoted missionaries urge as the only means of Christianizing China.

PITTSBURGH LAYMEN AND THE APPORTIONMENT

THE Diocese of Pittsburgh has a central missionary committee of laymen, formed in response to the suggestion of the General Convention of 1910. Its purpose is to further the work of Church extension, both diocesan and general, in the Pittsburgh congregations. It now has a membership of fifty-one, representing thirty-nine parishes.

This year this laymen's committee has been commissioned to distribute the apportionment of \$29,000 for general missions. It has done this by asking each congregation to give a certain percentage of its current expenditure. In an admirably written statement of the situation, the committee explains the new plan of apportionment, whereby gifts from the Woman's Auxiliary and the Sunday-school, as well as from the congregation, will be credited on the amount assigned to the parish. It emphasized the desirability of forwarding frequent remittances to the treasurer at the Church Missions House, in order that interest charges for borrowed money may be averted and money thereby be used for work in the field which otherwise would have to go to pay interest.

It is suggesting the desirability of having a special missionary treasurer in each congregation. It strongly advocates an energetic missionary committee, composed of men, to lead the parish

into an intelligent appreciation of the work of evangelizing the world.

A personal canvass for subscriptions on the weekly basis is urged; and the duplex envelope is recommended as being the most convenient method for securing weekly offerings, both for local support and Church extension.

Bishop Whitehead, in a letter accompanying the report of the committee, calls the people of his diocese to an advance movement. "Every consideration of loyalty to our true selves," he says, "to our duty, to our diocese, and to our Master, calls for prompt and cordial acceptance of the privilege offered to us. Particularly should diocesan patriotism make effective the desire to come up to the measure of our duty as proudly as our sister dioceses have done."

To those who, because of what seems a large apportionment, are disposed to fall back discouraged, he says: "Let them appreciate the compliment of a generous apportionment and set themselves with a right chivalrous and cheerful spirit to attain the standard proposed. Let them arouse all the latent and dormant workers in the parish. Let them adopt the most efficient methods—and the thing will be accomplished. In every parish all that is needed is courageous leadership! We can, and therefore we must, or, we must, and therefore we can—either motto will do; either one is full of significance and of helpful energy."



PARK IN THE IWAHIG PENAL COLONY

The band is of course composed of colonists, who in most countries would be classed as criminals

A PHILIPPINE PENAL COLONY

ONE of the sights of Manila which is of more than usual interest to the tourist is the Bilibid Prison, or Insular Penitentiary, said to be one of the best in the world. It is a division of the Department of Education and provides a useful training to thousands of erring Filipinos, who in this and many other countries would be classed as criminals. Not only as Americans, responsible for conditions in the Philippine Islands, but also as Churchmen, this institution has special interest for us, for our priest in charge of the important settlement work connected with St. Luke's Church, Manila, also is the special agent of the Penal Settlement. Mr. Bartter is at present in this country on furlough and has given us a brief description of the colony and some suggestive pictures.

"Several years ago, in order—amongst other causes—to relieve the congestion in Bilibid Prison, a penal colony was

started in Palawan, one of the southern islands. Iwahig Penal Colony leads the world in attempts at criminal reformation. It is planted on a clearing in the virgin forest made by the prisoners



*A colonist's family and their little residence. -
The woman has joined her husband
and the ties of home are once
more renewed, to the infinite
benefit of both*



Vice-President Fairbanks, Governor-General Forbes and the Iwahig Colony Band

themselves on one of the least known islands of the southern group. No locks nor keys are used on the colonists' sleeping quarters. The few American officials carry nothing more formidable than canes; the only men who carry arms being thirty of the prisoners themselves, who are trained as policemen. The only prison in the colony is about twelve feet square and made of barbed wire. It had but one occupant during the ten days I spent in the colony—a man who had been found sleeping dur-

ing work hours at a distant ranch. He was given ample time for reflection on the sin of idleness as he broke stones on the colony plaza.

"The family feature of this colony is particularly interesting. Men whose conduct has been exemplary and whose terms are long, after having served a period of probation both at Bilibid and at the colony, are permitted to send for their families, are allotted a piece of land and allowed to build a house and cultivate the land in leisure hours.

"Several years ago I was asked to assist in getting wives and families sent to the colony. A considerable number have been persuaded to go, and many free colonists whose sentences have expired are content to live on at the colony with their families, subject to the colony laws and discipline, but free to leave should they wish at any time to do so.

"The Iwahig Penal Colony is an effort to 'rehabilitate in the world of industry all those who are paying their dues in the hard coinage of punishment, and exhibits unfaltering faith that there is a



GENERAL VIEW OF GROUNDS AND BUILDINGS

In the foreground may be seen the colonists drawn up in retreat formation



A VISIT TO A COLONIST'S HOME

Vice-President Fairbanks (the tall man at the right), Governor-General Forbes and Superintendent Lamb (at the left) are inspecting the home of this colonist and his wife

treasure, if you can only find it, in the heart of every man.' One is proud to be in any way associated with such an effort. The Iwahig Colony is long past its experimental stage, and its success is assured.

"Certainly if, as the English Winston Churchill asserts, 'the mood and temper of a government in regard to the treatment of crime and criminals is one of the most unfailing tests of the civilization of any people,' then the Government of the United States in the Philippine Islands is the most civilized in the world."



THE latest returns show that English people have more than \$3,000,000,000 invested in South American

securities. The South American Missionary Society is making an urgent appeal to such investors to aid it in providing chaplains to minister to British residents of South America. The society also aims to promote the spiritual and moral betterment of the Latin races and the evangelization of the numerous Indian tribes inhabiting the interior of the continent.



A dormitory for single men at Iwahig. This is open and airy and presents none of the features usually connected with prisons or convict settlements

A DOCUMENT IN HUMAN MISERY

MR. CHANG, Chinaman, was forty-five years old, had one married son with a wife and three children, five other sons and daughters from seven to twenty years old, and an old mother of seventy; twelve mouths in all. They had a little plot of land, fourteen *mu* (about two acres). By economy and hard work, they managed to live in an ordinary year. Year before last, they could not make ends meet, so sold two *mu* of land. During the famine last year, they sold six *mu*, so that they had only six *mu* left. Last summer and autumn, nearly all the small crop they had was destroyed by floods.

About the first of November, counting all they had saved and all they had gleaned from other fields, they had enough grain to last the whole family, if they should eat "dry" (*i.e.*, bread as distinguished from gruel), for just six weeks. By mixing what they have with turnips, turnip tops, sweet potato vines, and other herbs which they have been able to raise or gather, and eating their gruel very thin, they have enough for the whole family to exist on for three months. But it is seven months till harvest. To talk of the men or women finding work is out of the question. It would be hard to find in a good year, and this is a famine year, with revolution thrown in.

They hold a family council and decide that the man Chang, the acting head of the house, with his oldest daughter, a girl fifteen years old, and two others of the younger children, together with the oldest of the grandchildren, shall remain at home. The married son will take his wife and two little children, two brothers and one sister, and the old grandmother and go where they can. They leave most of the little store of grain at home, as they hope to get down to Chinkiang or Nanking and live at the gruel kitchens there, if they cannot find any work to do.

They start out with a wheel-barrow, the man pushing, the woman pulling, two of the little ones, a lot of millet stalks for fuel, the kitchen pot, and the large reed mat, which is to be their cover at night, on the barrow. The others trudge along behind. Day after day they go on, foot-sore and sick, and beg from the villages as they go.

At Tsingkiangpu they camp awhile and try to beg a living. They fail. With crowds of others, they pile on to an old rotten boat, and float down the Grand Canal to Yangchow. From here they are driven back by official orders. The little baby has already died and been thrown out on the canal bank. Soon the old grandmother dies. They beg a mat and wrap her up and bury her by the roadside. The children cry all day and all night with hunger, and their little bare feet are pinched with cold. The young mother is sick from exposure and the food she has been eating, and would wish to die if it were not for the remaining child and the one she left at home. They now have absolutely nothing to eat.

There is nothing left to do but starve, or sell the sister, who is just eleven years old. She, though a sweet-looking girl, brings just two dollars. This, however, provides them with considerable grain, and they are able to reach home. They went out eight, and they come back five.

It is now late in December—Christmas time. With all those at home, the food they have is quickly eaten up. The wolf never moves from the door. He knows that sooner or later he will get most of them. They know it too, but they do not die easy. During the first weeks in January, the second grandchild dies. Then the head of the house and two unmarried sons go out to beg. They wander up into Shangtung, where they hear the crops have been better. But

beggars are many this year; they beg and receive not.

In an old temple just outside a southern Shantung city, one exceptionally cold morning in February, a number of dead beggars are found. One of them is the father of this family. Toward the end of February, one of the sons comes limping home—a ragged beggar. He does not know where his brother is, has not seen him for twenty days.

There is no more grain in the house. The herbs, even, are nearly all gone. Snow covers the ground. No food is to be gotten anywhere. The young mother's face is bloated and her eyes are dim. She is drowsy now, like one sleepy from freezing. She does not much care whether she lives or dies. Her one remaining child does not look so bad, he has always been given the best. The husband is sallow and bloated too, and the fifteen-year-old sister is the picture of misery. All winter they have been trying to sell their six remaining *mu* of land, but the report has been spread abroad that, after the Revolution, there is to be a redistribution of land, and no one will buy. At last an old landholder agrees to run the risk, and add this little plot to his broad acres; but whereas the land was worth fifteen thou-

sand cash a *mu* in good years, he will now give them only five thousand. But if they part with all their land, they will be homeless when the famine is over. They decide to sell three *mu*. This provides enough grain to keep alive the remaining members of the family another two months. Their wretched existence is stretched out till June. Then famine fever attacks them. All but one are sick. Another *mu* of land is sold. The young mother is not strong enough to rally from the fever, and—there is one less to feed.

Of this family of twelve, five died, one is sold, another has gone and they know not whether he be alive or dead. Five are left to reap the harvest. But there are only two *mu* of land left to yield any harvest, and before them for all the coming years is a life of want and misery.

The Famine Relief Committee is employing famine sufferers on drainage works which will reclaim the farms of thousands of families like this, and not only save their lives this year, but make it possible for them to make a living in the future.

The famine is at its worst as you read this. Promptness in sending money will save life.

MISSIONARYING BY MOTOR

EARLY on the morning of October 19th a motor car stopped before the residence of the Bishop of California. In it was the president of the California Branch of the Woman's Auxiliary, who had come to gather a party for a missionary campaign.

Having received the bishop and Mrs. Nichols, the car started on the first lap of its journey—100 miles—during which time the Archdeacon was added to the party. A stop was made at Gilroy for lunch, after which a service was held in St. James's Church, a candidate con-

firmed, and the president of the Auxiliary had a meeting with the women. The stopping point for the night was Hollister, which was reached at six



o'clock. Here, in the well-filled Church of St. Luke, another service was held with three confirmations, and another Auxiliary after-meeting which lasted till nearly ten o'clock.

The first objective next day was Watsonville. An early start was made, with a call on the way at the Flint ranch, near the mission of San Juan Baptista. Watsonville was reached about noon; there was a luncheon in the parish house followed by Evensong in the church and an Auxiliary meeting. Then on went the missionary motor to Santa Cruz, where a large congregation was gathered in old Calvary Church. After the service fully sixty women remained for an Auxiliary meeting.

Saturday morning was devoted to calls on neighboring clergy and Church families, and after lunch the journey was resumed as far as Salinas, where an Auxiliary meeting was held in the afternoon and service in the evening, after which—because of the desire of one of the party to see some springs of more than local fame—there was a wild ride of two hours with delightful uncertainty as to the road, happily settled by lights ahead and a friendly voice calling out of the dark. The archdeacon foraged for fuel, and a fire was soon started, before which a picnic supper was enjoyed.

Sunday called for an early start to cover a few points in a widely-scattered field. The puncture without which no motor journey would be complete made a delay of half an hour, but a congregation which filled the little church at King's City was waiting. Here eight were confirmed, a number received the Holy Communion, and all the women remained to meet the president of the Auxiliary. Then to the road again, bound for San Ardo, with lunch in the car on the way. The little church here was an abandoned schoolhouse, bought for a few dollars and moved to its present site. "The cathedral," as it is fondly called by its kindly people, was filled to its utmost capacity. The president of

the Auxiliary was organist and the bishop preached to as attentive a congregation as ever sat before him in a city church. The usual Woman's Auxiliary meeting closed the services, to which all the congregation stayed. The evening service was held in St. James's Church, Paso de Robles, where another large gathering greeted the bishop and remained for the Auxiliary meeting.

In spite of such an arduous Sunday, the motor was off again early Monday morning, for more than a hundred miles had to be made to reach Pacific Grove, where at six o'clock the tired and hungry party found the rector and some 130 members of his parish waiting for them, with supper spread in the parish house. A service afterward in the recently enlarged church brought out a full congregation, followed by gatherings at which the bishop met the men of the parish, while the president of the Auxiliary made the acquaintance of the women.

Next morning saw the car starting on the home stretch. San Francisco was reached in the evening after an absence of six days. Six hundred miles had been covered, and nine services held at as many different points, besides which nine groups of women had been inspired with enthusiasm and kindled to fresh efforts in their work by meeting the president of their diocesan branch, who had planned the trip and acted as hostess for the party.



THE Sunday-school Commission for the Diocese of Bethlehem will hold a summer school for Sunday-school teachers on June 26th-30th, at Bishopthorpe Manor, South Bethlehem, Pa. The charge for room, board and enrolment fee will be \$5. Further particulars may be had from the Rev. Howard W. Diller, Pottsville, the Rev. Harvey P. Walter, Reading, or the Rev. S. U. Mitman, South Bethlehem, the committee in charge.



THE BOARD OF ARBITRATION IN SESSION AT POINT HOPE
The arbitrators are sitting at the table facing out of the picture

ARBITRATION IN THE ARCTIC

By the Reverend A. R. Hoagre

DURING the summer of 1910 a gasoline schooner arrived at Point Hope, in charge of a white man accompanied by a

expenses down, their living expenses at Nome, besides the cost of employing lawyers to defend his case, and would have been unable to return during the winter.

lawyer and a marshal, bringing with them a writ of attachment from the district court at Nome, on whalebone belonging to a Tigara native. The issuance of this writ arose from a whaling transaction which had taken place some two years before between the native employed by a white man to whale, and a Tigara native named Noovuk.

The serving of this writ was a serious matter to Noovuk, for in order to defend the case he would have been compelled to go to Nome, taking with him his witnesses and paying their



GASOLINE SCHOONER IN WHICH THE LITIGANTS ARRIVED
It was wrecked on the beach, but afterward floated

A compromise was finally arrived at by which both parties agreed to submit the case to arbitration. The judges chosen were the captain and marshall on board the Revenue Cutter *Bear*, and the marshall who had accompanied the white man. The lawyer represented the complainant, while the missionary appeared for the defendant. The court sat for fourteen hours, hearing evidence,

and finally delivered an equitable verdict.

This case is interesting because it has established the principle of arbitration instead of litigation along the north-western coast. This precedent has been followed during the present year at Point Barrow, and we hope will be the means of saving the natives much expense and unnecessary delay.



THE REVENUE CUTTER "BEAR"

MERCHANTS' OPINION OF FOREIGN MISSIONS

THE San Francisco Associated Chamber of Commerce sent a representative party of merchants to China last year in the endeavor to promote a better feeling of friendship between China and America, and also to increase and develop our commercial relations. Seeing that the Chinese missionaries were the pioneers of commerce in China, the commissioners were unintentionally drawn into the consideration of this subject, which at the start was considered entirely outside their province. At first they were divided in their opinions—about one-third in favor, one-third against, and one-third undecided. But at the last meeting, held in Hongkong, the question was put squarely to the twenty-five commissioners, and a unani-

mous vote recorded in favor of missions. In the opinion of the commission, if the missionaries had not pioneered the way, the commerce of China would be very small indeed, and it certainly would not be safe for foreigners to go into the interior. This was the candid opinion of twenty-five of the leading merchants of the Pacific Coast, selected from Spokane to San Diego.

The official report says: "To the great work done by the missionaries in all parts of China is due, doubtless, in a large part, the wonderful progress made in education and commerce within recent years, and much of Chinese officialdom cheerfully extends them due credit."

CAPTAIN ROBERT DOLLAR.

San Francisco, September 15th, 1911.

ITINERATING IN NORTH TEXAS

*By the Reverend E. Cecil Seaman,
Archdeacon and General Missionary*



THE FIELD OF ACTION

within, while a "Norther" whistled its way through ten degrees of cold without, induced no one to refuse the thirty-five mile ride in cold storage.

The meaning of all which is, that people "get there" somehow or other in Texas, and if they cannot go as they would prefer, they go as they can. Such is true even of the Church, and it is the purpose of this sketch to show briefly what our goal is, and how we are going in various ways toward it.

Extent and Distribution of Work

Within the District of North Texas, an area of 71,492 square miles, there are two parishes of about 140 communicants each, and 27 missions. In three of the missions there are resident clergy, who minister there and in neighboring towns. (Anything within 100 miles is generally considered to be in the neighborhood.) In such groups of towns steady, aggressive, efficient work is being done by loyal and devoted priests, and the conditions are largely such as obtain in most organized missions in the country.

A Missionary in Cold Storage

WHEN a train consisting of engine, tender, one box car and a refrigerator car backed into a town on the Texas prairie, the cold storage car was found to contain two babies, their mother, a trained nurse, dentist, farmer, prospector, a theatrical manager and his bull-dog, together with five other humans, including a missionary.

This is not the way people generally travel in Texas, nor would anybody prefer this method to that of the fine, warm vestibuled trains that ordinarily speed across the prairies; but this crowd all wanted to get where they were going, and with one accord accepted this means of transportation at their own risk rather than to wait behind a freight wreck. The fact that garden benches and an oil stove furnished all the comfort

The other towns are under the pastoral care of two general missionaries. The Rev. Edwin Weary is the senior, and in many places was the pioneer of our Church. He has charge now of the Panhandle division of the district and is doing a larger work than that in the southern division. Perhaps some day he will tell the readers of *THE SPIRIT OF MISSIONS* about the "cathedral tent," and other interesting phases of his work. The writer of this sketch feels constrained to confine himself chiefly to an account of the work in his own field—the southern division.

He visits regularly once a month eleven towns, making the trip to two every Sunday, and to the remaining three on week-days. Two services are generally held in each place at each visitation. All the towns are situated on railway lines, so that buggy travel is not necessary except for pastoral calls. Indeed no form of conveyance is practicable except the railroads, because the two towns served on the same Sunday are sometimes forty, sometimes sixty, and in one instance eighty miles apart.

Need for the Church

The need for the Church to prosecute its mission here can be partially seen by a glance at the following table. Partially, we say, because it shows only the towns where the work is being attempted, and does not take account of the many smaller towns, aggregating quite as many or more residents, with a small number of our Churchmen.

Towns visited monthly.	Population.	Baptized members.	Confirmed members.
Albany	1,500	28	21
Baird	1,700	41	18
Ballinger	3,500	32	27
Coleman	3,000	26	21
Hamlin	2,500	12	6
Haskell	2,500	15	12
Seymour	2,000	8	2
Snyder	2,500	25	17
Spur	1,000	20	10
Stamford	4,000	12	10
Sweetwater ...	6,000	20	15
	30,200	239	159

There are practically no Negroes in this section, and very few foreigners of Latin or Slavonic countries. Therefore consider! 30,000 Anglo-Saxon Americans and only 159 of them who know the sweet reasonableness of the full-rounded truth of Christ as our Church teaches it, and who have found the consolation and strength of the sacraments administered by her.

A number of Protestant denominations have large memberships and are doing a great work in developing the morals and spirituality of this country. Their pastors are uniformly kind and generous to us, and manifest generally a confidence in the merit and value of the

influence and teaching of what many of them term the Mother Church. Hence it were worse than folly to believe that their presence and earnest work relieves our Communion of its obligation to these people.

One sad feature of the work is the encountering of many men and women, some deep set in sin and shame, who have grown up under systems that provide for one's choosing for himself "a church." They have chosen too frequently what they denominate, with a pathetic attempt to appear satisfied with their choice, "the big church"—meaning the company of those who acknowledge themselves bound by no covenant relationship with God, and who seem to be content to be of the earth, earthy.

Some Achievements

The little band of Churchmen in the eleven towns under the writer's care have accomplished some interesting and very promising things, many of them achieved while the field was still within the jurisdiction of the Bishop of Dallas.

The mission at Snyder might be called the Church of the Fifth Commandment, and has a lesson for many parents who might learn. It is the direct result of the efforts of a father and mother of eight children, when the parents found that their growing boys were going with the other young people of the community to enjoy the incantations of a free-lance revivalist, whose chief pleasure seemed to be to denounce the Church of our fathers. One sermon of this sensationalist caused the organization of the congregation. Two families and a few loyal young unmarried men and women, with the assistance of Church friends out of town and business friends at home, built and paid for the church within a year, and it has since become the abode of many who value the old paths and believe that a child should be brought up in the way he should go, and not make his way of life after he has grown.

Sweetwater is one of the most prom-



"The Church of the Fifth Commandment"

ising little cities in the West. Paved streets, electric lights, modern office buildings, splendid schools, bountiful water, three railways and incipient manufactories indicate its rapid development. There we have a lot—of ground. Would that we had a lot of members! However, the sixteen communicants we have are workers. Lacking a church building, they have provided a churchly furnishing for a corner of the Odd Fellows' Lodge room for each service, the lodge having graciously tendered us their well-equipped hall. The stands from the officers' stations are transformed into temporary altar, font, lectern and pulpit. Full altar ornaments are soon to be secured. St. Stephen's Church, Washington, D. C., and Christ Church, Temple, Tex., have manifested special interest in this work, and have provided and promised valuable assistance.

Spur is another new town, located in the midst of a half-million-acre ranch. There we have thus far been using the Methodist tabernacle or Presbyterian church, but we own a choice lot, donated by the townsite company, and are plan-

ning now to buy a small school-house, move, remodel and furnish it as a chapel with funds pledged in part by the Woman's Auxiliary of the Diocese of Dallas, and in part by the local citizens. The town is only two years old, claims 1,500 population, and is as modern as the suburb of an eastern city. Ranch people of the community drive in seven and twelve miles for services.

Ballinger is another place whose church means something to the people in the country. One couple drive sixteen miles each way for every service. A family in town have, at no little trouble and expense, converted their home into a chapel once a month for the past half year; but the congregation have now let the contract for a little church, in which they expect to have Easter services. For \$1,400 they are going to have a strong, thoroughly churchly little building, equipped for Sunday-school work, and occupying one of the best locations in the town—lots for which the members paid \$700.

The church at Baird—a cosy little town nestling among the hills of Callahan County—is an evidence that the Church is not without the power of revival. A storm several years ago had damaged the building, and removals had depleted the membership beyond the ability of irregular services to recruit.



A temporary sanctuary in the Masonic Hall, Sweetwater

Things looked rather discouraging six months ago; but not so now. A number of young people, mostly from Virginia Church families, had grown up during the lapse, doing little in or for the Church because the Church was doing little or nothing itself. But one Saturday afternoon twenty-five of them got together, with some of the grown-ups. They cleaned and repaired the church from its steeple, garlanded in melancholy festoons of birds' nests, to the outer fence of many missing pickets; washing windows, polishing furniture, trimming trees and digging up cactus. Two hours' work was followed by a refreshing picnic lunch served on the lawn by the guild. Then just as the "clean-up party" was dispersing there came one of those sudden Texas "Northerners" with a drop of 40 degrees of temperature within a few minutes, and a wind which indeed "bloweth where it listeth." From that time the old church has had new life; and it is altogether probable that before summer comes the majority of those who offered for the ready service of Martha will be ready for Mary's better part.

Stamford, the missionary's headquarters, is another new and thoroughly modern town. Four thousand people and ten of them Churchmen in our sense of the word, who seek to apply to the spiritual and moral needs of the community the remedy of the Christian life

that is engendered and sustained by baptism, confirmation and Holy Communion as the expressions of faith and objective means of the grace of the Scriptures! There is a great future here for both town and Church. Here also we have a choice location, donated by the townsite company. There is a constantly increasing building fund to be used ultimately for a building similar to that at Ballinger. Temporarily we have rented the Central Christian Church, where our "fourth Sunday night" services give opportunity to scores of people to worship with their own hearts and lips and to hear the message of the Gospel as this Church has received it. This place has the unusual proportion of eight working and contributing men to two active women communicants. The weekly income through the duplex envelopes is 80 cents for general Church purposes and \$4.80 for local expense. Everybody subscribes and pays. It is not a "Pay-as-you-enter," but strictly a "Pay-as-you-go" outfit.

Time and space fail us to tell of Coleman and Albany and Haskell and Seymour, and the faithful work of the little flocks there. But in them, as in the others, the sick are being visited, the hungry fed, the poor having the Gospel preached to them, and the dead are being buried with the certain hope that they shall be raised by the Christ whose presence we are trying to reveal.



Some friends and faithful helpers of a Texas missionary

TWO TREASURERS BUT NO CONFUSION

WHERE the duplex envelope is introduced, the amount which has been previously subscribed for the current expenses of the congregation is placed in one end of the envelope and the amount subscribed on the weekly basis for missions in the other end of the envelope.

The envelopes are perforated through the centre and can readily be torn apart immediately after each service, one end being given to each of the treasurers.

OUR LETTER BOX

Intimate and Informal Messages from the Field

The wife of the president of Boone University writes from Wuchang on February 12th:

IT has been a sad time the last few months—a *cruel* time. Eight hundred Manchus, men, women and children, were massacred here in Wuchang during the first forty-eight hours of the Revolution. That was before we left the city. Things in the three cities are perfectly quiet now; the city gates of Wuchang are still guarded and passports required to get in and out, though these regulations have been somewhat less strict the last few days. Four weeks ago we came back to our home, and I cannot tell you how thankful we were to have a home to come to. We spent a few days here in Christmas Week during the armistice, and felt that probably that was the last we should see of it. Had the city been bombarded our mission compound would certainly have been destroyed. Now we are again hearing the sound of voices on the streets; the pedlars go their rounds as usual, and the watchman beats his gong as of old. A *silent* city seems frightful.

The college is to reopen March 7th, and we are hoping for a good muster. So many well-to-do families have lost their all, that there will no doubt be many youths who will have to give up study and find work of some kind.

* *

Deaconess Bertha Sabine, who went to Alaska in 1894, knows well the "before and after" of life at Anvik. This letter gives just a hint of some of the changes she has seen:

YEARS ago, as I used to crawl into the underground houses and see a man sitting on the mud floor, eating out of a wooden bowl the fish his wife had boiled in the big black kettle over a fire of sticks, it looked so selfish and solitary, for she, poor soul, ate what he left, and the children picked up or stole, or the older ones forced the little one's portion away—to satisfy their own hunger.

Last week as I made my rounds among the cabins, I happened to go earlier than usual in the day, and I just struck the

mid-day meal hour. In house after house I saw tables neatly set, with oilcloth covers, plates with steaming food from the cookstove, cups, knives, forks and spoons at each place, mother, father and children gathered round, or just about to sit down together. I did not intrude upon the family meal, but, greeting them, passed on to a similar scene in the next house.

The children no longer in dirty rags and uncombed hair, hiding behind their elders, but are comfortably dressed. They smile their welcome or come running with outstretched hands to greet me. I used to reward clean hands with lumps of sugar, and it was funny to see them rubbing the dirt off on their parkies; nowadays they are clean enough for the little finger plays for which I take them into my own.

In a village cabin lives a young man with his father. He has always been a cripple, but one of the most intelligent scholars from his early boyhood. Mr. Chapman had the use of his commodious room for his night school last winter, so I borrowed it, and from the chart-arm he hung the roll of Scripture pictures. One day, lately, I gathered six young mothers and girls and ten little girls, and we said the Creed and Lord's Prayer together in Indian and then in English. I told some of the old stories of which they never tire, either in the village or schoolhouse, one and another translating them so the children could understand too. I left the pictures hanging and found later that my host turned them over and told the stories to anyone who cared to listen, specially his father, who often asks for them, and he, the narrator, can read them in English for himself.

I cannot photograph Mr. Chapman's weekly missionary meeting for the children, nor any of the other various mission groups in which they take part, but if I could, no one would fail to see that a mission school is well worth while.

An interested Churchwoman sends the following account of her recent visit to St. Elizabeth's School, South Dakota:

THE opportunity for a visit to St. Elizabeth's School was one not to be lightly foregone, and a cold February afternoon saw me gratefully alighting at its hospitable door. The warm welcome I received from Deaconess Baker and her staff was but the beginning of the pleasures of the place. In a little while bright-faced, happy-looking Indian boys and girls were presented to me, all of whom were glad to shake hands with the first visitor of the present school year.

Then came Evening Prayer, when the voices of even the youngest were heard in the General Confession, the Lord's Prayer, the Responses, and the singing of the Magnificat. I afterward learned that the Church service is carefully memorized by all the children, even those who cannot read, before the study of the Catechism is begun.

After supper, this being Monday evening, those who had mastered a certain portion of the Church Catechism came in to recite it to "Deaconess." When the whole has been perfectly recited an English New Testament is awarded the child. Twenty-three of these have been won, the presentation being made at prayers the next morning. On Sunday mornings the whole school recites the Catechism in concert.

Later in the evening I was called into the boys' sitting-room to see a class in basket-weaving at work. And so it was all through the week. Each hour brought with it some matter of interest. The school-room instruction is carried on according to the best and most modern methods of pedagogy. The housework is wisely arranged and carefully superintended, even the seven-year-olds being given tasks proportionate to their strength. The discipline is firm and impartial, and the children are evidently happy and contented. Careful attention is paid to their health, which is maintained at a high standard.

The ideals set before these boys and girls are those of promptness, thorough,

faithful work, unquestioning obedience, simple goodness, and reverence.

Sunday brought experiences never to be forgotten. The service and sermon in the Dakota tongue, familiar hymns heartily sung in the same language, and, above all, the Holy Communion, celebrated by an Indian priest and received by nearly a hundred Indian communicants—these were things to make one realize, as nothing else could, that "God hath made of one blood all nations of men, for to dwell on the face of all the earth."

* *

Dean Matthews, of the cathedral in Cincinnati, O., who is also a member of the Board of Missions, sends the following inspiring letter:

I HAVE tried to tell something of the story of our wonderful opportunity in China, so powerfully presented at the Board meeting in Chicago by Mr. Littell, with the result that I have just received the enclosed letter and cheque for \$1,000 from Mother Eva Mary, the Superior of our Sisterhood of the Transfiguration. You will see that these consecrated women have taken this sum—large to them, you may be sure—out of their not too adequate endowment (the aggregate of the private fortunes of a few of the Sisters who had some means—most of them have not any) in order that they might have a share in this great enterprise. When they spoke to me of their regret at doing so little for the cause of the Church's mission, I pointed out to them that they are educating and saving girls from Alaska (Indians and mixed blood), from the North Carolina mountains, as well as from the slums of Cincinnati. But they feel the divine fire.

¶

OUR attention is called to a typographical error in the Children's Number, whereby, on page 96, the first column, Eastern Oklahoma is said to rank fifth on the list of the children's offering. It should be Eastern Oregon, as is shown in the next column where all the names are given.

THE FORWARD MOVEMENT

FOUR MONTANA CONGREGATIONS BECOME SELF-SUPPORTING

AT its convention in Missoula in June, 1911, the Diocese of Montana formally adopted the plans recommended by the Board of Missions as the policy for the whole diocese. Since then a diocesan committee composed of both clergy and laity has done some efficient work in carrying the missionary message to all the parishes, and even some of the small missions of the diocese. The work of the committee has been made all the more effective by the splendid service of Archdeacon Hooker, who has been able to give much time in assisting the parochial clergy to organize congregational missionary committees and in starting them to work on the canvass. In some places where there has been no resident clergyman or where it was not possible to organize a committee, the archdeacon himself has made the canvass. As a result, the Board of Missions has supplied duplex envelopes to twenty-two of Montana's sixty-five congregations.

Writing in his journal for February, Bishop Brewer says: "I was astonished to receive a petition from St. James's Mission, Lewistown, asking my canonical consent to the organization of a parish there. I knew that Mr. Hooker was there making the every-member canvass. I knew also that he hoped to make the mission self-supporting. But I had no idea that it could be done so quickly. It almost took my breath away. Of course, I was ready to give my consent, and thank God that I had the privilege of doing it. That will make four missions to become self-supporting in one year. I hope they will all be organized into parishes before convention. This is the result of the every-member canvass, and of the energy and devotion of the man who is making it. But the vestry

committees and the people who are responding to his efforts deserve and must have their praise for their share in the good work."

In view of such facts as these, it seems reasonable to add to the list of good things accomplished by the personal canvass and the weekly offering, the assurance that it is one of the best means of enabling a mission to become a self-supporting parish.

An interesting feature of the every-member canvass in the Diocese of Montana has been the large percentage of subscribers who have made a weekly subscription for missions. It runs from about 94 per cent. up to 100 per cent. in many places. In a few places it may be a little lower. But in several places not more than one or two persons have refused to give something on the missionary side of the envelopes.



"OLD TRINITY" AND THE FORWARD MOVEMENT

TRINITY PARISH, New York, has adopted the Forward Movement plans suggested by the Board of Missions. The every-member canvass is now under way, and the weekly offering through the duplex envelope is to be used in the parish church as well as in the eight chapel congregations.

Before this radical step was taken, the plans were carefully studied, first by the rector and the vicars of the parish, and then by a committee composed of the clergy with three laymen from each of the congregations. On February 23d, the final meeting preparatory to the work of the canvass was held in St. Agnes's parish house. About two hundred men representing all the congregations were present. The Rev. Dr. Manning, who presided, said that the meeting had been called especially to consider the spiritual significance of the step they were

about to take. The advantages of the every-member canvass and the weekly offering through the duplex envelope had been duly considered and conceded.

Bishop Greer spoke of the Church as really finding itself in its missionary enterprise, and saving itself by giving itself away. After outlining the scope of the Church's work, and the way in which it had outrun the income of the Board of Missions he asked, What is the remedy? Should the Board retrench, or should it recall some of its missionaries? Not at all! Larger need must be met with larger effort. The Church needs more "apostles of accomplishment." He felt that the men of Trinity parish would show that they were such apostles. For himself, he proposed in his diocesan work to let all minor matters run on the side-track, in order that the "Missionary Limited Express" might have the right of way.

The Rev. Dr. Harding, department secretary, spoke of the educational value of weekly giving. Mr. John W. Wood spoke of the spiritual power which may come from using money as an expression of one's personality. Judge Vernon M. Davis, Mr. E. R. Hardy, and Mr. J. Adam Brown, voiced their conviction that the laymen present and the others whom they hoped to associate with them, could easily carry the plans outlined by the rector and the clergy to a triumphant conclusion.

Dr. Manning, in closing the meeting, declared that nothing, since he became rector of the parish, had given him so much encouragement as that gathering of men. Some people had intimated that the methods proposed were hardly in keeping with the "dignity of Trinity parish." With such a suggestion he had little sympathy. What is there dignified in sitting still and watching others forge ahead through the use of better methods? "Let us go out," he said, "to carry the missionary message and the opportunity of making a missionary offering week by week to every communicant. It may not always be pleasant or easy to accomplish our purpose, but we will win."

A QUESTION ABOUT THE EVERY-MEMBER CANVASS

IN making the canvass of the congregation both for parochial support and for missionary offerings, some people have said that they would give a certain amount each week and did not care whether it was used for parish support or for missions, but would leave it to the canvassers to decide how it should be divided. Is this a desirable arrangement, and if so, how should the canvasser divide the amount?

If people who have not been in the habit of giving systematically in the past express their willingness to give a certain sum each week, leaving it to the rector or canvasser to decide how much shall be used for the support of the parish and how much for missions, it is best to let them have their way. Every effort should be made, however, to persuade such people to give for the two objects intelligently and as a result of their own convictions rather than to put the responsibility for decision on others.

The purpose of the canvass is not merely to increase the number of givers and the amount given, but to enlist people in conscious and intelligent co-operation in the Church's work within the parish and beyond. This end cannot be secured if any individual thinks it too much trouble to decide how his gift shall be distributed. At the same time it is not wise to refuse to accept the responsibility. Sometimes full acceptance of responsibility can be avoided by suggesting that the proposed amount be equally divided or that it be divided in the proportion of two parts for the parish and one part for missions. Sometimes an increased gift can be secured by indicating the suggested division and then saying: "Possibly next year you would like to give to the parish and to missionary work, each, the amount you are now giving to both."

When people are not sufficiently informed to care how their money is divided, it will be advisable to send during the year occasional copies of THE

SPIRIT OF MISSIONS, missionary leaflets, the parish year book or the parish paper, in order that such persons may have some information upon which to base a judgment of their own when the next canvass is made.

RESULTS

THE Forward Movement plans are admirably adapted to parishes of moderate size in small towns. Here is a statement from the rector of such a parish in an eastern diocese:

"A committee of five and myself made an every-member canvass of the parish last week, and the results promise to be very gratifying. The envelopes are to commence on Sunday next. The people have welcomed the system in a most encouraging way. Though it is too soon to point to any definite results, so far as the actual giving of money for missions is concerned, yet the following facts and figures may be of interest to you.

"Last year, in the Christmas and Easter offerings for missions, the congregation gave \$64.16 toward the apportionment of \$120. This was supplemented a little from another source. Under the new system, they have pledged themselves for \$227 a year, over 3½ times as much. The treasurer informs me also that the canvass has resulted in an increase in pledges toward parochial expenses of 42 per cent."

A COMMITTEE of fourteen men recently made a canvass of the 275 communicants of a Chicago parish. One hundred and nine persons were secured as regular subscribers on the weekly basis for parochial expenses, and eighty-one for missions. The result has been an entire change in the methods and spirit of the parish. For fifteen years there has been no regular system of parochial finance. A few liberal-hearted people were called upon to meet all obligations. The rector's salary was always behind, and no money was sent out of the parish. Even diocesan assessments

were allowed to accumulate, and the parish had not been represented in the diocesan convention for nearly a decade. This year the parish expects to provide all its local expenses without difficulty; all diocesan obligations will be met, for the first time in its history, and the congregation will make an offering for general missions. Heretofore the Woman's Auxiliary has been the only agency through which any gifts have been made. The canvass proved highly educational, because, as the rector says: "Live men presented a live topic and awakened a lively interest." Interest has been awakened and deepened in the work of the parish and of the Church at large, and an unfortunate self-centred parochialism has been broken up.

THE duplex envelope system has been in operation in Ascension parish, Washington, for three months. Nearly 300 regular weekly subscribers have been secured and many more are in prospect. A missionary income of \$2,100 is already assured. Meanwhile the income for parish support has been considerably increased.

THE rector of St. Paul's Church, Baltimore, says: "I am thankful to tell you that it is now certain that we shall be able to send the Board from St. Paul's this year at least \$2,000, which is more than three times as much as we sent year before last, and nearly double the contribution of last year. The children and the Woman's Auxiliary will make a good addition to the above sum."

FROM a Kansas town comes the message: "We have introduced the 'duplex,' and instead of having nothing pledged for missions have about \$450."

ST. STEPHEN'S, Lynn, Mass., was one of the first New England parishes to adopt the improved methods suggested by the Board of Missions. The first canvass, made about a year ago, produced notable results. Recently a sec-

and canvass was made to reach those who had not been enlisted previously. The rector writes that this second canvass has resulted in "303 new pledges, with a yearly increase to missions of \$861.20, and a yearly increase to current expenses, unasked for, of \$449.20. Forty men engaged in the canvass. They came back enthusiastic, and I think if I had another canvass to begin to-morrow they would undertake it.

"These pledges from untapped resources of the parish, the skimmed milk, to change the figure—represent a larger income for missions than our total budget last year for diocesan and general missions. I think probably most of our parishes have in them greater riches than we know. The offerings were mostly small, varying from 1 to 15 cents, averaging perhaps 5 cents."

THE rector of a Western Massachusetts parish which, as he says, was "not up on missions," and was, therefore, "rather down on missions," has succeeded in the first six months of his rectorship in leading the vestry and people to adopt and install the weekly offering plan of giving for Church extension as well as for parish support. A canvassing committee of twenty-five members interviewed 250 people, securing 165 as weekly missionary subscribers, and 200 as weekly parochial subscribers. Among the things to be observed and emphasized this clergyman suggests:

1. Preach a good, straightforward, business-like sermon before the canvass.
2. Make full use of parish paper or circular to explain in advance.
3. Why not use members of Woman's Auxiliary in part in canvass committee? We used them.

COMMENTING upon the weekly offering for missionary support, the rector of St. George's Church, Astoria, L. I., says: "The parish introduced the system over a year ago, and I think we all realize that we would not go back to the old method. As it is, our parish has

already overpaid its missionary apportionment, and I have still the Lenten offering of the Sunday-school to add to our total offering after Easter."

IN St. Luke's Church, Salisbury, N. C., an offering for missions is being made daily throughout Lent. The rector adds: "Still we are having the best attendance known!"

NO diocese in the country has a more efficient missionary committee than Massachusetts. It is composed entirely of laymen. During the past year, vigorous work has been carried on in organizing congregations for systematic and general missionary giving. Seventy-two missionary committees have been organized; thirty-two congregations have separate missionary treasurers; the plan of weekly missionary offerings has been adopted in seventy-six of 169 possible congregations, and twenty-two others expect to introduce it shortly. An every-member canvass has been made, or will soon be made, in seventy-two congregations. The chairman of the committee, who is a busy lawyer, announces that the committee will not cease its work until every available congregation has been brought into line.

The chairman of a missionary committee in Chicago writes:

AS a result of that magnificent assemblage at the Auditorium on the 14th, a few perforations have already been made in the dense indifference among our laymen, which has been our chief obstacle, and more will follow. We had a parish meeting the following Friday evening, addressed by Mr. Stirling and others, followed by one by Bishop Harding on Sunday evening. We have started afresh our every-member canvass with a reorganized committee, with the expressed purpose of carrying it to a finish. We may not be able to cover our apportionment in full, but will surely pass any previous year's contribution.

THE EDUCATIONAL DEPARTMENT

Rev. Arthur R. Gray, Secretary

WE have had a great deal of trouble this year with the books recommended for supplementary reading. No sooner did we recommend them, it would seem, than the publisher would inform us that the edition was exhausted and that a new one would not be forthcoming. Particularly exasperating was the case with White's "Apostle of the Western Church," which had been so generally referred to. And now, to complete the disaster, we learn that McConnell's "History of the Episcopal Church" and the Lives of Bishops Tuttle and Whipple can no longer be obtained.

In order to avoid such a difficulty next year, the Educational Secretary has addressed letters to all publishers whose books he expects to recommend, informing them that he will not do so until he receives a written assurance that, in the event of the present supply running out, they will at once bring out new editions. * *

A NEW book of interest to those who follow South American affairs is Robert Speer's "Study of the South American Republics." This will presently be brought out by the Student Volunteer Movement. * *

THE Central Committee on the United Study of Missions promise to have ready in May "China's New Day," by the Rev. I. T. Headland, Ph.D. The chapter headings sound suggestive. (1) China's Break with the Past; (2) The Chinese Woman; (3) The Educational Revolution; (4) The Chinese Church; (5) Medical Work; (6) The Printed Page. The same committee also will publish at the same time a Junior book, entitled "The Young China Hunters." We await these contributions to missionary literature with interest. * *

THE Educational Secretary would be glad to obtain a few copies of The Churchman's Edition of "The Mission Study Manual." Every copy we

had has gone, and we should have a few, even if second-hand, for reference. * *

THE following, being the composition of one of the Auxiliary Educational Secretaries, deserves printing in this place. The author of it travels all over her diocese, establishing mission study classes and training leaders, and this leaflet sets forth the standard up to which she is trying to live. If such ideals as she sets could everywhere be lived up to, we should soon have a wonderful educational system:

"The office of Educational Secretary of the Woman's Auxiliary is becoming common in the dioceses of our country. Its felt necessity is being recognized.

"The training of women for conducting mission study classes is an integral part of the Forward Movement of the Church.

"In every congregation a fit person must be sought, found and trained to utilize the studies that are now prepared for the dissemination of missionary intelligence, the use of the best methods of missionary instruction, the inspiration of missionary zeal and activities.

"Therefore, someone must go to our towns and cities to gather representatives from congregations and spend days in training them to conduct missionary classes in said congregations.

"This necessitates a missionary secretary or secretaries for every diocese in the land.

"One who can give herself to the work, who will consult with other Educational Secretaries, utilize their experience, and select and teach the manuals and lessons prepared by Boards of Missions or members of such boards, has a high calling and wide mission, in training Christian women to educate the rising generation to become co-workers with our Lord and Saviour in making His ways known upon earth, His saving health among all nations.

"No low conception of the office of Educational Secretary should be held by anyone who accepts the office; and only through such leaders will worldwide evangelization be furthered."



A MISSIONARY MEETING OF TWO THOUSAND LAYMEN

THE question whether a second convention of the Laymen's Missionary Movement can be successfully held in the same city was conclusively answered recently at Reading, Pa. The first gathering was held about two years ago and was largely attended. The second convention in January surpassed all previous records. More than 2,000 men attended the opening supper. The mayor of the city presided, and addresses were made by M. J. Campbell White, and Colonel E. W. Halford. Devotional meetings and surveys of the mission field were held in several of the city churches. At the final session in the auditorium, attended by about two thousand delegates, reports were made from the conferences of the different communions endorsing the plans of the movement and agreeing to enter upon a simultaneous every-member canvass. Fully half the members of the convention were from congregations that had already adopted the personal canvass and weekly offering plan.

THE International Missionary Union will convene for its twenty-ninth annual gathering at Clifton Springs, N. Y., May 29th-June 5th, 1912. Over 1,500 missionaries have attended these meetings in the past. All who have ever served as evangelical missionaries, or are now under appointment as such, are cordially invited to join in this conference and union of prayer.

The hospitality of the Sanitarium is extended to all missionaries, to whom it offers free entertainment during the conference. All persons interested in missions are most welcome at all sessions, and will find ample and pleasant accommodations in the village.

All who expect to attend the conference, or are interested in it, are requested to write to the Corresponding Secretary, Mrs. H. J. Bostwick, Clifton Springs, N. Y.

BISHOP KNIGHT spent the first fortnight of the New Year on the Isthmus of Panama, and during that time visited 11 missions, confirmed 283 persons, ordained one deacon to the priesthood, and consecrated the church at Empire.

SUNDAY-SCHOOL DEPARTMENT

Rev. William E. Gardner, Editor

(Address correspondence to the Editor, at 1 Joy Street, Boston, Mass.)

TEN MISSIONARY STORIES THAT EVERY YOUNG CHURCHMAN SHOULD KNOW

STORY NUMBER SEVEN

The Man Who Gave Up

PLACE: Tokyo, Japan

TIME: 1860-1910

CHARACTERS: Rt. Rev. Channing Moore Williams

Bishop of Japan

Students and people in Japan

SOURCE: SPIRIT OF MISSIONS, 1909-10



LET us look very carefully at this picture. It is the face of a man who knew how to give up in order to make other people happy. His name was Bishop Williams, the first Bishop of Japan and one of the first missionaries to go to that beautiful country. For many years he lived in one room in a dormitory of St. Paul's, Tokyo. In the room were a desk and the necessary

furniture, but no ornaments. He never seemed to have but one suit of clothes at a time, and his shoes often looked old and worn. Frequently he was found working without a fire, warming first one hand and then the other with a *setampo*, a kind of hot-water bottle.

By giving up a great many things that would have made him comfortable he was able to save much money. This money he used to make people happy. He helped to build three churches in Japan. Sometimes he would visit the hospital, and when he saw a patient who was very poor he would slip some money under a fold of the bedclothes, where the patient would find it after he was gone. When the patient found it he always knew, with great joy, that it was the bishop who gave it to him.

As the good bishop grew older in his work a new school building was built, and within it three rooms on the sunny side were set apart for his use. When he found that they were warm and sunny, what do you suppose he did? He just gave up having any fire at all. One day two students came to him and complained that their rooms were too cold. They said that they would leave the school if they could not have warm, comfortable rooms. After a moment the bishop turned to them and said: "The future of the Church depends upon her young men. I am old and of no further use. You ought to have what your health needs. Take my rooms and I will move up into yours." You can imagine how the young students went back to their cold rooms ashamed, and determined to live lives more like their good bishop.

As he grew older he began to feel

that his strength was not equal to the work of a bishop. One day he gave up his high office and took a position as one of the mission workers. He did this because he felt that if he gave up another man would carry on more successfully the work which he so dearly loved.

After fifty years in Japan, he decided to go back to his old home in Virginia, that he might die in his native land and among his own people. His many friends wanted to have a public meeting before he left Japan, so that they could say kind words about him and his work, but he was too modest and retiring to consent to this. He felt that he had come into Japan when no one knew him and where there was no one to welcome him. Throughout his life there he had given much to the people of Japan, be-

cause it was his pleasure and his duty, and now he wanted to go out as quietly as he had come.

But if he would not allow the people to say good things about him in a public meeting, he could not prevent them from standing silently in the streets to see him on his way to the steamer which was to carry him home. When Bishop Williams appeared at the rail of the vessel he raised his hands in blessing. All the people on the shore knelt in silence, and so this great Christian missionary left the people whom he loved and for whom he had given up so much.

Whenever we read about Japan and its many churches and Christian people, we want to remember that they were made possible by Bishop Williams, the man who gave up.

A MISSIONARY LESSON

General Subject: "Twelve Places That Every Young Churchman Should Visit"

Lesson No. 8. "A Visit to the Land of Gold"

The material for this lesson is in the article on pages 291-96

The Course

This lesson is one of a series appearing in *THE SPIRIT OF MISSIONS* as follows: September, South Dakota; October, Kearney; November, Eastern Oklahoma; December, Wisconsin; January, Minnesota; February, North Dakota; March, Oregon; April, Sacramento; May, San Joaquin; June, Nevada; July, Utah; August, Arizona.

For a detailed description of the purpose and methods of teaching these lessons see the September number of *THE SPIRIT OF MISSIONS*, or send to the Church Missions House, 281 Fourth Avenue, New York City, for pamphlet, "Missions in the Sunday-school," No. 1.

Preliminary Steps

Read over carefully the article entitled "The Land of Gold," found on page 291 of this issue. In your devotions thank God for the lives of such early pioneer missionaries as the Rev. James Lloyd Breck and the Rev. C. C. Pierce. Ask God to so help you in teaching this lesson that your class will realize:

(1) The need of bringing the Church to the large numbers of rural people in the Diocese of Sacramento, thereby giving them a truer idea of Christianity.

(2) The need of the Indians of the Diocese of Sacramento for the Church's prayers and gifts.

Do not fail to read all of the material which is provided to help the teachers. A teacher teaching the lesson once a month will find helpful material in the outline for a ten-minute lesson each Sunday.

Secure a copy of "The Conquest of the Continent," and read carefully pages 142-153.

Aim

With this material in mind, formulate the aim of the lesson in some such words as: *I will aim to show the class that the Land of Gold needs to-day the knowledge of God as given by His Church.* This is only a suggested aim; the particular needs of your class may prompt you to formulate your aim differently.

Points of Contact

A most apparent *point of contact* for this lesson is the interest which all scholars have in gold. The methods of mining and washing it can be briefly described. Most scholars know of the rush to Alaska for gold. Some question like "For what is Alaska famous?" will start the thought of the class and open the way to the discovery of gold in California.

Another *point of contact* might be made by putting a review question, "Who was the man who opened a college with one student?" The picture of Mr. Breck (see January lesson) might be introduced and the class asked to recall the fact that Mr. Breck travelled into California, and at Benicia planted his third educational institution.

Where there is time, an effective *point of contact* can be worked out by a series of review questions such as were suggested in the February lesson.

Do not fail to use the class map and note the various dioceses in the State of California. (For this map see *THE SPIRIT OF MISSIONS*, September, 1911, page 736.)

I

A TEN-MINUTE LESSON ONCE A MONTH

Having used one of the points of contact, show the picture of the first church in California. Instruct the class that from this small beginning we now have four dioceses in the State of California. Show them the map. Impress upon them the fact that the development of the Church in California has only been accomplished by the faithful service of many men. Show the pictures of Mr. Pierce and tell briefly the story of his life. Emphasize the regard in which he was held by all classes of men. Sketch very briefly the condition in the rural communities and the need of the Church teaching a normal and helpful idea of Christianity. Close the lesson with the Indian pictures and a brief account of their history, and of their needs to-day.

The success of a short, infrequent lesson like this depends upon pictures—a brief and vivid portrayal.

II

A TEN-MINUTE LESSON EACH SUNDAY

For full instructions in regard to the general methods, do not fail to read the directions given in Pamphlet No. 1, referred to above.

The following outline provides material in four divisions, each division to be used one Sunday of the month. Where there are five Sundays in the month, have a general review on the last Sunday.

THE OUTLINE

1. The Birth of California

Discovery of gold.

The rush to California.

The first church.

The first bishop.

The dioceses in California.

In working out this lesson, centre emphasis upon two points: The discovery of gold, and the development of the Church life. Do not fail to use the map. Fix clearly in the scholars' minds the fact that there are four dioceses in California. Use the picture of the old church in connection with this section.

2. Some of the Pioneer Missionaries

Review the life of James Lloyd Breck. (Find his picture in January number.)

Give a complete story of the life of C. C. Pierce. (For more material see page 151 of "The Conquest of the Continent.")

Why was he called "A Modern Saint Francis"?

The review of the life of James Lloyd Breck, and the turning back in the class scrap-book to where his picture is mounted, is an excellent opening for this division. Follow it with the life of Mr. Pierce. The missionary education of our Sunday-school scholars will be greatly enriched if they can have clearly fixed in mind the varying purposes and methods of these two pioneer missionaries. Some time should be spent in connecting the life of Mr. Pierce with the main facts of the life of St. Francis.

3. Life in the Diocese of Sacramento

Conditions found in the rural communities.

Describe a Sunday in one of the small towns.

Why is Christianity not accepted?

How many parishes are there, and what are our bishop and clergy trying to do?

Describe the summer chapel at Lake Tahoe.

The age of the class will cause this section to be variously treated. With older scholars much emphasis can be laid upon the wrong methods of teaching Christianity in rural communities, and its attendant vicious results. With younger scholars the emphasis should be on the disregard of Sunday. Both ages will be interested in the summer chapel at Lake Tahoe.

4. The Indians in the Diocese of Sacramento

Describe the early treatment of the Indians.

Give an account of the work that Bishop Moreland is trying to do among them.

This section can easily be made to appeal to the sympathies of the scholars. Aim to make them realize the chaotic

condition of California and its effect upon the Indians.

A letter to Bishop Moreland or the Rev. John E. Shea, in care of the bishop, will no doubt bring an answer and a description of some particular need in accordance with the ability of the Sunday-school.

III

A FORTY-MINUTE LESSON ONCE A MONTH

For a description of the method to be used in teaching this lesson see Sunday-school Pamphlet No. 1, referred to above. Connect the suggestions therein given with the four divisions of *The Outline* above.

Pictures and Note-books

At the conclusion of each of the above lessons the pictures should be cut from the lesson article and mounted in the class scrap-books. The scholars should be encouraged to bring in other material, such as clippings and pictures. These, if the class and the teacher approve, should also be mounted in the class scrap-book.

WHAT THE SUNDAY-SCHOOLS ARE DOING

(The Editor welcomes notes and information.)

The children of the Sunday-school of "Trinity Church in the city of Boston" recently made an offering of about \$40 to buy books for St. Hilda's School, Wuchang, China, as a token of their appreciation of the work of Miss Grace Hutchins, who has been appointed to work in the District of Hankow.

* *

There is a stage-driver in Chesterton, N. Y., who not only collects the fares, but carries with him in plain sight a mite-box, and seeks contributions for the Lenten offering from his customers.

* *

In the office of the manager of one of the largest moving-picture theatres in New England a mite-box is prominently displayed upon his desk. In a silent way it testifies that this manager has larger interests than the work to which he daily gives his attention.

* *

The following is clipped from the North Dakota *Sheaf*: "We have been

much pleased to comply with the many requests for a copy of *The Sheaf*, which have been coming to this office since Lent began, as a result of the suggestion made to teachers and scholars making a study of the North Dakota Field—the subject of the Missionary Lesson outlined in the February SPIRIT OF MISSIONS. These requests represent a wide interest in the series of studies of missionary fields that splendid Church paper is pressing on the attention of the Sunday-schools. In nearly every letter received a nice word of congratulation for the Banner School of the American Church has been kindly added to the request for *The Sheaf*. Now let there be no relaxation with us of hard, consecrated work as Lent draws to a close. We must maintain our right to the good words said of us in THE SPIRIT OF MISSIONS."

We are very grateful to the editor of *The Sheaf* for his leadership in gathering the North Dakota offering, and his co-operation in building up a wider interest in the offering.

THE EXECUTIVE COMMITTEE OF THE BOARD OF MISSIONS

March 12th, 1912

NINE of the fifteen members of the Executive Committee attended the regular monthly meeting at the Church Missions House, on March 12th. The failure of two members to appear was accounted for by their absence from the country.

Mr. George Gordon King, the Treasurer of the Board, made the encouraging statement that there had been a further gain in offerings during February, so that the net increase to March 1st, 1912, is \$56,457.34. This fact makes it possible to avoid any further immediate draft upon the Reserve Deposits. During the first six months of the fiscal year the amount received applicable on the appropriations is \$407,000. The amount which the Board has had to pay out in order to meet its appropriations is nearly \$800,000. The difference between the amount received and the amount expended has been provided for the time being from the Reserve Deposits. Looking at the matter from another point of view, during the first six months of the fiscal year, the Board has received less than one-third of the amount of the annual appropriations. During the remaining six months to September 1st, it, therefore, needs \$1,100,000 in order that the appropriations of \$1,500,000 may be fully provided for.

The Treasurer reported the receipt of a legacy of \$15,000 from the estate of Mrs. Worthington, widow of the late Bishop of Nebraska, the income to be used for foreign and domestic missions and for woman's work. He also announced the receipt of an anonymous gift of a \$1,000 bond to be known as the "H. L. W. Fund," the income to be used for general missions.

The Council of Advice reported the making of various arrangements desired by the missionary bishops in Asheville, Spokane, West Texas, Nebraska, Porto Rico and Cape Palmas.

The Executive Committee approved the appointment of the Rev. Guy A. Jamieson, of the Diocese of New York, to be missionary at Yuma, Arizona, provided for the training of Miss L. F. Rinehart, of Oklahoma, who hopes next year to join the staff in Japan, and gave permission to the Rev. Hunter Lewis to make a special appeal in the amount of \$3,000 for the completion of the church at Mesilla Park, New Mexico. This is the seat of the state agricultural college, and St. James's congregation is composed almost entirely of students.

The committee authorized the appointment of a special committee of five members of the Board to consider the possibility of securing some basis for the apportionment other than the total contributions of the dioceses.

Bishop Aves reported the purchase of property in Mexico for the Dean Gray School.

The President was requested to present to the meeting of the House of Bishops a proposition made by the Swedish Government with regard to the certification of the canonical standing of the Swedish clergy in the United States.

No final decision was made concerning relations with the Church in Haiti. The report of the deputation appointed by the Board has been received and will be transmitted with recommendations to the meeting of the House of Bishops on April 11th. The hearty thanks of the Board were extended to the Archbishop of the West Indies for his generous hospitality and aid to the deputation.

The April meeting of the committee will be held on the 10th instead of the 9th, the regular date, in order to meet the convenience of the episcopal members attending the meeting of the House of Bishops.

ANNOUNCEMENTS

CONCERNING THE MISSIONARIES

Africa

At the meeting of the Council of Advice on February 27th the resignation of Mrs. Patsey A. Hardy as matron of the Orphan Asylum and Girls' School at Cape Palmas was reported, and Mrs. J. W. Valentine was appointed in her place.

Alaska

At the meeting of the Council of Advice on March 19th, at the request of Bishop Rowe, the resignation of Miss Margaret M. Beebe was accepted, to date from March 1st, Miss Beebe having been obliged to leave Valdez on account of illness in her family.

Haiti

The resignation of Miss Lydia Boisson, of Port-au-Prince, was accepted, to date from January 1st, 1912.

Hankow

Owing to an erroneous interpretation of a cable, the statement was made in the December number of THE SPIRIT OF MISSIONS that Deaconess Emily Ridgley was returning to this country on account of illness. It is a pleasure to be able to say that Deaconess Ridgley is at her post in Wuchang and doing excellent work.

Information has been received from Bishop Roots that on January 25th the following Chinese were ordained to the diaconate: C. C. Fang, F. D. Haung and C. S. Fung.

Miss Grace Hutchins, who was appointed by the Board on February 14th, at the request of Bishop Roots, sailed from San Francisco by the steamer "Manchuria" on March 19th.

Tokyo

Bishop McKim has sent the information that, on December 24th, the Bishop of Chicago ordained Mr. T. Sugai to the diaconate. He is to return to Tokyo this summer.

At the request of Bishop McKim, the appointment of Miss Lora Frances Rinehart, a member of St. John's Church, Norman, Okla., was approved by the Executive Committee on March

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12th, subject to the satisfactory completion of a year's course in the New York Training-school for Deaconesses.

Mr. George Rust Bedinger, with his wife and son, left Yokohama on January 3d; sailed from Southampton by the steamer "St. Louis" on March 2d, and arrived at New York on the 11th.

At the meeting of March 19th the Council of Advice approved the request of Bishop McKim that Miss Elizabeth F. Upton should be granted a leave of absence for two years, from May 1st, for rest and study.

Wuhu

In January, Bishop Roots ordained to the diaconate Mr. Rankin H. H. Rao.

MISSIONARY SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published:

When no address is given requests for the services of the speakers should be addressed to the Secretary, 281 Fourth Avenue, New York.

Secretaries of Departments

I. Rev. William E. Gardner, 1 Joy Street, Boston, Mass.

II. Rev. John R. Harding, D.D., 560 West 157th Street, New York.

III. Rev. G. C. F. Bratenahl, D.D., Room 810, Woodward Building, corner 15th and H Streets, N. W., Washington, D. C.

IV. Rev. R. W. Patton, care of the Rev. C. B. Wilmer, D.D., 412 Courtland Street, Atlanta, Ga.

V. Rev. John E. Curzon, 4731 Beacon Street, Chicago, Ill.

VI. Rev. C. C. Rollit, 4400 Washburn Avenue, South Minneapolis, Minn.

VII. Rev. H. Percy Silver, Box 312, Topeka, Kan.

VIII. Rev. G. G. Hunting, P. O. Box 289, Berkeley, Cal.

Arizona

Right Rev. J. W. Atwood, D.D.

China

HANKOW:

Miss E. P. Barber, of Anking.
Deaconess Edith Hart, of Hankow.
Rev. S. H. Littell, of Hankow.
Rev. Dudley Tyng, of Wuchang.
Miss M. E. Wood, of Wuchang.

WUHU:

Rev. and Mrs. C. F. Lindstrom, of Kiukiang.

Japan

KYOTO:

Rev. K. Hayakawa, of Osaka.

Nevada

Right Rev. H. D. Robinson, D.D.

The Philippines

Mrs. Anne Hargreaves, of Baguio.

Spokane

Right Rev. L. H. Wells, D.D.

Utah

Right Rev. F. S. Spalding, D.D.

Work Among Negroes in the South

Rev. Dr. McGuire, Field Agent of the American Church Institute, 416 Lafayette Street, New York.

The Rev. S. H. Bishop, Secretary of the American Church Institute for Negroes, 416 Lafayette Street, New York.

Archdeacon Russell, of St. Paul's, Lawrenceville, Va., and the Rev. A. B. Hunter, of St. Augustine's, Raleigh, N. C.



IN a recent pastoral the Bishop of Iowa addresses some heart-searching words to vestrymen. They who ought to be leaders in aggressive work are sometimes in Church matters behind the times. They are often wide-awake business men, but when it comes to the Church they are just where their fathers were. They have brought up to date all the affairs in which they are interested except their church affairs. No wonder

some parishes do not grow. The clergy sometimes become discouraged because they meet positive opposition when trying to keep the parish in touch with the movements which are quickening the Church. There is only one way to escape from one's duty to take a share in these movements, and that is to leave the Church! The Church as a whole is growing, becoming more confident of her mission, and no priest or parish can prevent the inflow of the new spirit. "Besides," demands the bishop, "who wants to belong to a dead Church? And the Church that is not advancing, not doing things, is dying; it will soon be dead."



The Treasurer gets many letters in the course of the year which touch him greatly. From none, perhaps, has he received a more vivid impression of what the Church's Mission means to those at the outposts than from the following letter of Deaconess Carter, at her lonely station in the wilderness of northern Alaska:

WILL you please draw \$165 from my salary, and charge it against my account? This is the amount of our Christmas offering at St. John's-in-the-Wilderness, and it is to be used for General Missions. There is much silver which I have no means of sending, unless I wait indefinitely for some responsible person to carry it to Tanana, and this, too, would take it out of the Koyukuk, where there is so little currency, so I do as I did last year.

I am sorry that the offering is so much less than it was last year, but the natives have thus far caught but little in their traps, and this fall there were almost no white fish, so the season has not been as prosperous.

These people understand that this offering is to help in carrying the Gospel to others, and all are anxious that their children should have some share in it. Even the baby on the mother's back stretches out its tiny hand when the mother speaks, and drops the coin it holds so tightly into the alms basin—and you wonder if the Master sees and is pleased.

THE WOMAN'S AUXILIARY

To the Board of Missions



The women of the Niobrara Deanery of South Dakota are not the only members of the Woman's Auxiliary; here is the branch at St. Luke's, Whirlwind, Okla.

THE WOMAN'S AUXILIARY IN THE NIOBRARA DEANERY OF SOUTH DAKOTA

In this month, when the choice of a bishop for South Dakota is to be made, we remind our readers of a band of earnest and loving helpers the new bishop will surely find among the women and girls of the Niobrara Deanery. Mrs. Burt, who for more than thirty years has served in the Indian mission, and who is the Secretary for this deanery branch of the Woman's Auxiliary, gives us a picture of it which should certainly cheer the heart of the new bishop as he enters on his work among these people.

“EACH year our Indian women earn more and more. I do not remember that the amount reported in any one year has ever amounted to less than that in the preceding year. Then, too, the numbers grow. Mrs. Jennie Keble tells of the forming of a branch of Juniors at Sisseton. She herself is the secretary of the woman's branch. She says the Juniors open their meetings with Bible reading, prayer and singing, and use the Junior prayers. They call

themselves 'Little Helpers,' from my explanation of the meaning of Junior Auxiliary. A dear little branch was organized at St. Mary's, Sand Hills, having a girl of sixteen for president, and I think she must be a good one, as her mother has been a faithful worker in the Church since she was a young girl herself. The first that I ever saw of Indians was during the two years from 1880 till 1882, at Pine Ridge, in the family of my brother, who was a trader at the Agency. One of the things that I

remember best about the Church work was the surprising number of adults and children brought to baptism by that girl of seventeen. Her mother was a worker, too, a full Indian, I think, and her father a white man. Now it must be a happiness to her to have her daughter following her steps. The young president wrote a nice letter to *Anpao Kin*, to let their beginnings be known. She had to write it first in English, she told me, and her mother translated it for the paper. Of course the present generation are learning English at school, and have not much opportunity to learn to read and write their own language.

"We have blanks which we use for making out the money reports of the women's societies. The priest in charge keeps a copy like the one the delegate takes with her to the annual meeting, together with the money. She presents both money and report to the bishop. The money is counted, and the sum announced to the rest, and the paper verifies it. One column headed *To Whom Paid* is for the signature of the person to whom the money is turned over. For instance, all sums for the Native Clergy Fund are given to Mr. Burt, he being the treasurer for that fund. His signature opposite the sum is his receipt for it.

"The women's meetings at convocation last year were particularly interesting. They were held in our nice large new tent, which had many advantages over the leaf shade which has been built for us each year. We could hear much better than in the open, rustling leaf shade. The tent, also, is easily lighted in the evening, adjustable side pieces shut out or let in the wind as we choose, and we shall not now have to give up meetings on account of rain. To buy this tent was the thought of Mrs. William Holmes. She mentioned it at one of the meetings, and the women were pleased at once, and in a few minutes four of them had provided themselves with tin cups and were passing them. Forty-five dollars was collected that day, and much more was sent to the treasurer after the delegates returned home. Over two hundred dol-

lars was collected, in all, which left quite a balance after the purchase of the tent. From that, fifty dollars was sent to the bishop as a present from the women, and it was a pleasure to see how spontaneously it was done."

In the spring Mrs. Burt wrote to the Missions House, for a file of United Offering leaflets, to be sent out with a letter to the wife of each of the Indian priests, asking them to read the leaflets and see if they could distribute them among the English-reading women of the mission. Mrs. Burt was curious to see what response the circular would bring, saying perhaps it would be such a response "as will force headquarters to limit us, for there are a great many young Indian women who read English." Later she wrote that four responses had come, one for twenty-five, two for twelve and one for ten copies of the leaflets, while Mrs. Lambert, the wife of the missionary at Rosebud, had offered to translate one of them for the women who could read in Indian but not in English. These she said were among the best workers in the mission and would be greatly interested.

Writing again, Mrs. Burt says: "I have often wished we had a set of pictures showing some of our United Offering missionaries in the different phases of their work, similar to those of the Bible-women of China and Japan, the groups of Auxiliary members of different countries, etc. We have the set of ten, and usually have several up in the room where our women meet, where the Juniors meet, where the children play, where visitors without end are entertained or instructed by what we provide. As there isn't room for the whole ten at once, we change about, taking some down and putting others up. So much may be learned by a few minutes' study of one. Cannot we have one giving some of the United Offering workers? A great many of our branches have their guild house or room where the meetings are held, and I will agree to pay for fifty such pictures if they can be printed, and send one to every branch that has a regular place for its meetings."



The Church of the Mediator, in which the Woman's Auxiliary of Brazil met in November, 1911. There is a parish hall under the church, as the ground slopes away from the front. The rectory, which is the home of the Rev. Lindau Ferreira and his wife, stands beside the church

NOTES FROM BRAZIL

IT is but seldom that letters reach us from our distant mission in Brazil, and we are glad to give a few glimpses of it from letters received during the last season.

A visitor who reached there at the end of the summer mentions a calm and pleasant voyage of eighteen days and speaks of Rio de Janeiro as a magnificent city, with the views in and about the bay indescribably beautiful. The first service she attended was the rite of confirmation, held in Portuguese, and the first person upon whom she saw the bishop lay his hands was an officer in the Brazilian army, in regulation full dress uniform.

In December our faithful missionary, Miss Packard, writes of this same visit from Bishop Kinsolving, and goes on to tell of the Woman's Auxiliary in the district and of her own surroundings in Rio.

The bishop spent the greater part of July in Rio, and preached several times in both chapels to attentive audiences, and confirmed two in the Chapel of the

Redeemer and seven in Trinity Chapel. Trinity is the more recently established, and it was the first confirmation within its walls, and attracted much interest. During the bishop's visit there took place also a joint meeting of the two branches of the Woman's Auxiliary, and an exhibition and sale of the work done by the embroidery class connected with them. On this occasion one of the girls saluted Mrs. Kinsolving in a graceful little speech, and presented her with a bouquet. There are now fourteen branches of the Woman's Auxiliary, and they have a general meeting at the time and place of the annual council. This year nearly all the branches were represented, and their reports showed that they had given over \$2,000 during the year. Out of this amount a contribution was made to the China mission. (The Auxiliary in Brazil is fashioned rather as a union of parish guilds which do some missionary work.)

I live not far from Trinity Chapel, on one of the main highways to the interior. Sometimes huge carts pass, drawn by great cream-colored oxen, with backs humped like buffaloes and

widespreading horns; at others, troops of soldiers, and so on. A trolley line to the centre of the city occupies part of the road, and almost alongside is the railway with expresses to Sao Paulo and also suburban trains. My rooms are over those occupied by a shoemaker, and are exposed to every breeze, as the other houses near have only one story. This is an advantage on a warm day, and because of the beautiful views which enchant the eye at every turn, but when a windstorm comes, I would gladly exchange my lofty position for a lowlier one. The shoemaker has a little son two years old, and has made him a funny little pair of boots with wooden soles, in which the little fellow likes to run up and down the pavement in the early morning, making the most disproportionate amount of noise. At the side of the house is a small yard in which flourishes a *mamao* tree full of fruit. I have learned to be cautious about trying unaccustomed fruits, so had not touched the tree, when one day a colored woman who lives in front came to see me and asked if I had eaten of that tree. I told her "No," and then she said, "Well, the senhora had better not. That tree has been cursed, and anyone who eats of it will be ill or die." She went on to explain that the former tenant had been ill, and in some mysterious way, by making a vow or something of the kind, had

succeeded in having her illness transferred to the tree, it remaining accursed and she cured.

I do not think the people here are as strong and as fine looking as in the South, probably because of the more enervating climate, and one sees awful forms of skin disease and even of leprosy. Most of the lepers, however, are in a large hospital devoted to their use and called the "*Hospital dos Lazaros*."

The branch of the Woman's Auxiliary to which Miss Packard refers held its annual meeting in November, and the following report was received from it:

The annual meeting of the Woman's Auxiliary took place in Santa Maria da Bocca do Monte on November 10th, during the annual council. It was very enthusiastic and encouraging, as there were more delegates than ever before, and the reports showed so much devotion on the part of the individual members.

Two new branches had been organized during the year, so that we now have fourteen branches altogether, with over 500 members who have contributed \$2,411.78 this year, and gave \$88.24 for their annual offering to foreign missions.

President, vice-president, secretary and treasurer for the coming year were chosen at the meeting.

AN AUXILIARY CAMPAIGN IN ST. JOHN'S CHURCH, YONKERS, N. Y.

A VERY successful campaign among the women of St. John's Church, Yonkers, was concluded on Ash Wednesday. The plan followed was substantially that suggested in the leaflet (W. A. 19) with the title "An Auxiliary Campaign for Our Women and Juniors." The plan is excellent, and the officers and some of the devoted members of the Auxiliary and its Junior Branch proceeded with faith and energy to work along the lines suggested.

A brief outline of the successive steps in the campaign and some of its results may be of more than local interest. On

January 8th an officers' conference of the Westchester Archdeaconry Committee of the Woman's Auxiliary was held in Yonkers, at which eight neighboring parishes and missions were represented. The chairman of that committee presided and made an address, laying stress on the need of extending the interest in the work of the Auxiliary to those who had hitherto been inactive.

The officers of St. John's branch then decided definitely to take up the matter of a systematic campaign in the parish. A plan was proposed at the January meeting and volunteers were called for

who would help in the canvass. To this call nine responded. The following Friday a meeting of these volunteers, with two from the Juniors, eleven in all, met with the officers at the rectory. A general plan of action was adopted, which included the sending in advance of the visitor a letter from the rector and a circular enumerating the various Auxiliary activities, so arranged that no one would be excluded from taking part. This circular could be considered previous to the visit, and the work of the visitor was to secure a favorable decision, pledging service under one or more of the items.

The eleven volunteers were asked to secure three helpers each, and a parish list of 371 families was supplied on cards and divided into eleven groups of about thirty-four families in each group.

This made an average of about nine families for each visitor, provided the calls were made by the women singly. It had been an open question in planning the campaign as to the advisability of making the visits alone or in companies of two, but after a little experience the method of going singly was quite generally considered the better one.

The lists were distributed among the groups of visitors, for the most part according to neighborhood, with such adjustments as seemed advisable in special cases. Such advance information as was available was furnished on the family cards and was in many cases very helpful. And so the machinery of the campaign was assembled and set up. It only required that it should be set in motion and its efficiency put to the test.

Let no one underrate the courage of these women in going thus far with the project. These were no hardened ringers of door-bells, ready to endure any disappointment, rebuff or inconvenience for the hope of some personal gain. They were earnest women, preparing to be misunderstood as intruders, wasters of time, and bringers-in of goods and duties for which there was in many instances no demand or desire. There was doubtless much fear and trembling among the company that lis-

tened to the chairman of the Westchester Archdeaconry Committee, who gave so freely of her time and herself, as on February 8th, one month after the project had been broached, she spoke to the visiting committee in the parish house on the preparation and spirit of the campaign. This meeting was half an instruction, but at least a half, and a larger half, was an attuning of the hearts and spirits of the visitors to the pitch of attempting a difficult enterprise in the very spirit of the Master. This meeting supplied the motive power of the canvass, and to the spirit that was there evoked is due, under God, the undoubted blessing the campaign has been to the parish and to all who took part in it in the same spirit.

The letters sent with the list of activities from which choice was to be made, the campaign duly announced in the *Record* and in the announcements made in church; also an extra letter sent to the active members of the Woman's Auxiliary, asking for their co-operation in the endeavor, there remained a few days before the campaign was actively begun, on Lincoln's Birthday, February 12th. It was in this period of waiting that a little girl was heard to say in the course of her prayers, having received the impression that something of importance was pending, "O God, bless the Campaign. I don't know what it is, but bless it anyway!" There is no doubt that this prayer and others like it were answered.

It was planned to complete the canvass before Ash Wednesday, but the necessity for repeated calls, sometimes four or five times, and evening calls, carried it a day or two longer.

On Friday after Ash Wednesday the visitors met once more in the parish house to hear reports and to compare notes. Most interesting were the experiences related. To many of the committee the campaign was a revelation; the cordial welcome the visitors received was a surprise to some. The general desire to be of some service, even under the most untoward circumstances, for there are many poor in the parish,

was notable. Some had been awaiting the visitor for a week with the liveliest anticipations, and in some cases with prickings of conscience, as was testified by one woman who confessed to the visitor that she knew she "hadn't been much starch to the Church lately," but now she was going to help.

A summary of the practical results in the way of personal response to the visits can only partly suggest the real benefit of the campaign to the parish. These are briefly as follows:

Total new members enrolled in the various activities of the Woman's Auxiliary and its Junior Department	192
Enrolled as members of the Church Prayer League, pledged to subscribe for and use the daily prayers published by the Order of the Holy Cross.....	27
Pledged to pray daily for the extension of the Kingdom, without the use of special forms.....	84
Enrolled as active members of the Parish Branch	38
Promised to sew for missionary boxes	98
Requests for United Offering Boxes	71
New subscribers to THE SPIRIT OF MISSIONS	27
Enrolled in Mission Study Class..	42
Desired to join Evening Branch of Junior Auxiliary.....	20
Gain in other Junior Branches....	20

As an outcome of some of the needs developed in the canvass, there have been several special committees formed to follow up the good beginning. Among these are:

First: A committee to supervise the home work of sewing.

Second: A committee to supply with literature those who wish to make special studies of missions at home.

Third: A committee to arrange for the circulation and passing on of THE SPIRIT OF MISSIONS and other literature to those who are not able to subscribe for themselves.

Fourth: A committee to secure and maintain the membership of the Church Prayer League.

In order to promote the work so well begun the rector has appointed the early celebration on Mid-Lent or "Refreshment Sunday" as an annual corporate Communion of all the members of the various branches of the Auxiliary who are communicants. It is also proposed to form a permanent committee of women who will from time to time make such special calls as the rector may suggest, and it is purposed from time to time to have general assemblies with stereopticon and lectures to foster a wider interest in Church Extension.

In conclusion, it may be said that the whole parish has felt the inspiration and help of this campaign in an enlarged vision of the joy of service.

THE MARCH CONFERENCE

A LITTLE company gathered in the Board Room on the stormy morning of March 21 to discuss the problems of the Junior Book. Among them were diocesan officers from Connecticut, 2 (1 Junior); Long Island, 4 (2 Juniors); Newark, 1 Junior; New York, 5 (4 Juniors); Pennsylvania, 2 (1 Junior). One visitor also came from New Jersey. The conference was greatly helped by the use of a black-board kindly furnished by the Educational Department.

After reading from St. Matt. xix., verse 14, and prayers, Miss Lindley put herself in the place of a rector wait-

ing to be convinced that a Junior branch in his parish would be worth while. "Why should a Junior branch be valuable?" was the question asked, to which the answers, as to the following questions, came thick and fast.

For training, in order that work may be effective. To give an outlet for energy; why not put it into missions rather than let it go to waste? To help the apportionment. The Junior Department a character builder. Members of the Missionary Society by Baptism should begin active service soon. More enthusiasm in joint than individual effort. A recruiting ground for mission-

aries. If missions are the most important thing, why should not children learn of them? But if missions are taught in Sunday-school, why Juniors? Not sufficient time; the Junior work gives time. The Department is authorized. It trains for membership in the Woman's Auxiliary. It gives training in unselfishness. It is a nucleus of interest, influencing other societies in the parish.

Second Question: "How should one describe an Ideal Branch?" Self-governing, in order to develop ability. Self-supporting—more interesting to members if responsible for its support. Self-propagating; loyal; prompt. With an ideal leader; developing spiritually, educationally. Doing definite things; with plenty of work to do, but always quality before quantity. Each member understanding what and why the Junior Department is, that it is part of a large thing. Not one branch only in parish, but as many as needed.

Third Question: "How may the Junior Department grow?" Spiritually: Through more habitual use of the Bible at meetings, the members choosing passages applicable to the work or subject before them. Corporate Communion for confirmed members, and an annual service for the unconfirmed in the parish branches. The leader should be growing in spiritual things; able to talk naturally of prayer. The children encouraged to write out their own prayers for specific needs of the mission or the branch. The children officers meeting together and learning to take the initiative.

Educationally: Through the greater use of summer schools and conferences; institutes, specific officers in diocesan and parish branches for educational work; normal classes in dioceses to train parish leaders; normal classes in parishes to train teachers for several classes—ten or more in a parish. The use, when advisable, of the course of study recommended from the Educational Department of the Board of Missions. To combine classes of Juniors and women. To break down parish barriers by lending

teachers from one parish to another.

In Giving: By using giving as a means of training. Make it systematic. Encourage loyalty to the Board's plans. In giving specials, take those approved by the Board. Combine this with educational work, having Juniors describe relative needs of different fields. Press not the apportionment, or the Board, but the fact that the field is the world, the aim a Kingdom to be won for Christ, the Board only the distributing agent for one's gifts to Him.

Fourth Question: "What should the Junior Department mean to a member? to a leader?"

To a member, it should help to equip a child for a life of service, Godward and manward. It should suggest where and how that life of service may be given.

To a leader: It brings a sense of responsibility, privilege, an opportunity to work directly for Christ; to build up character; to bring about the decision to go, or to train others who may go. The corporate Communion for leaders was declared to be most necessary and helpful.

These suggestions, given briefly, are presented to be thought over, discussed and worked out by Junior leaders.

THE APRIL CONFERENCE

THE April Conference will be held at the Church Missions House, on Thursday, the 18th, at 10 A.M., the routine business filling the first half-hour, the remaining time being devoted to discussion on the following questions:

1. What kind of conferences and upon what subjects shall we have next year?

2. Shall we have an Institute, and, if so, how shall it be conducted, and shall it be held in September or October?

3. What criticism of Auxiliary methods at previous General Conventions and what suggestions for October, 1913, will the officers present?

This will be the last meeting of the season. A full attendance is desired.

THE JUNIOR PAGE

A CORRECTION.—The notice of the Junior Book in the list of Junior leaflets in the March SPIRIT OF MISSIONS contains the statement that the book is sold for \$3.50 a thousand. This is a mistake, for the price of the book is \$7.50 a hundred.

A Litany for Children.

The Board has printed as a leaflet, "The Litany for Children," which was given in the February Sanctuary of Missions. While this leaflet is under the heading "Missions in the Sunday-school," many Junior leaders will be glad to have the Litany for the use of their Juniors.

A Junior Officer for the Front

Miss Grace Hutchins, first chairman of the Massachusetts Junior Department, and then vice-chairman in charge of the new work for older girls, has gone to St. Hilda's School, Wuchang, China. So many Junior leaders know Miss Hutchins and have been grateful for her help in teaching them many things, and most of all, in showing by her example what Junior leaders should be, that they are especially glad that the Junior Department will be represented in the foreign field by such a leader. Those Juniors who have read Miss Hutchins' two leaflets, "Wanted Sentries for the Outposts" and "The Whole Line Stepped Forward," will not be surprised that she gave herself to the work. The tie between the two divisions of the army—"the supply station and the firing line"—seems very close when such Junior leaders as Miss Hutchins from Massachusetts and Miss Scott from Maryland pass from the first to the second, and the Juniors at home will be glad to remember these leaders at the front.

The Pennsylvania Junior Magazine

The Pennsylvania Juniors themselves got out a missionary magazine in February, which appeared at the time of their successful Institute. Stories, poems and even drawings were furnished by the boys and girls, and it is a delightful example of what can be done by children. Those who would like copies of this really unique paper may write to the Pennsylvania Junior Department, Church House, Twelfth and Walnut Streets, Philadelphia.

QUESTIONS AND ANSWERS

Specials and General Missions

The Junior page for March had a request from Milwaukee that we discuss the relative value of Juniors giving to specials and to general missions.

I should like to say that I think the latter is the better way. It is training the children to care for the whole work, to feel responsible for all that the Church is doing. Since we are training for the future, it seems to me important that we should teach those who to-morrow will be the grown-up parishioners to care about the whole work and not to wait until one special place appeals to them.

A JUNIOR LEADER.

Are there others who will answer this question?

Several questions have been received for this page, three of which were given in the last number and two more are inserted here. May we have some answers?

From Virginia: Please suggest good reading matter for Juniors between eight and fourteen.

From Nebraska: Should the Juniors earn money by entertainments purely secular in character?

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATIONS

Offerings are asked to sustain missions in thirty-two missionary districts in the United States, Africa, China, Japan, Brazil, Mexico and Cuba; also work in the Haitien Church; in forty-three dioceses, including missions to the Indians and to the Negroes; to pay the salaries of thirty-two bishops, and stipends to 2,480 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf-mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1911, to March 1st, 1912.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to Mar. 1st, 1912	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to Mar. 1st, 1912
Department I			Department IV		
Connecticut	\$ 56,390	\$ 13,177.79	Alabama	\$ 7,340	\$ 697.88
Maine	5,280	804.06	Atlanta	5,970	1,151.52
Massachusetts	73,000	24,503.21	East Carolina	3,600	722.17
New Hampshire	5,500	1,648.78	Florida	4,190	1,296.41
Rhode Island	18,230	5,303.58	Georgia	3,750	450.35
Vermont	4,650	1,307.75	Kentucky	7,580	1,761.15
W. Massachusetts	13,000	3,079.34	Lexington	2,160	467.78
	176,050	49,824.51	Louisiana	7,800	2,418.09
Department II			Mississippi	4,590	426.70
Albany	28,080	5,382.34	North Carolina	4,820	1,114.22
Central New York	21,650	6,386.03	South Carolina	7,170	2,180.24
Long Island	65,720	9,486.96	Tennessee	6,330	849.33
Newark	39,230	8,419.84	Asheville	2,310	490.91
New Jersey	25,670	3,877.35	Southern Florida	1,910	95.23
New York	266,650	93,010.69		69,520	14,121.98
W. New York	26,160	4,786.34			
Porto Rico	250	54.34			
	473,410	131,403.89	Department V		
Department III			Chicago	45,730	8,188.14
Bethlehem	16,280	4,208.18	Fond du Lac	3,910	195.06
Delaware	4,890	820.49	Indianapolis	4,220	938.81
Easton	3,070	308.20	Marquette	1,820	81.33
Erie	5,340	547.43	Michigan	16,210	3,201.93
Harrisburg	9,590	1,408.21	Michigan City	2,550	306.62
Maryland	29,320	7,922.67	Milwaukee	16,150	1,543.92
Pennsylvania	157,970	49,548.07	Ohio	28,550	3,991.08
Pittsburgh	29,090	3,913.11	Quincy	2,440	400.76
Southern Virginia	14,660	2,555.69	Southern Ohio	14,800	4,035.80
Virginia	15,140	8,545.75	Springfield	3,160	26.00
Washington	21,810	8,063.40	W. Michigan	5,310	622.30
West Virginia	6,390	1,963.63		144,850	23,531.80
	313,550	89,804.83			

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to Mar. 1st, 1912	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1911-12	Amount received from September 1st, 1911, to Mar. 1st, 1912
Department VI			Department VIII		
Colorado	\$ 9,750	\$ 577.82	California	\$ 10,460	\$ 266.61
Duluth	2,470	573.13	Los Angeles.....	10,980	2,498.53
Iowa	9,270	609.20	Olympia	4,350	846.02
Minnesota	12,360	2,669.47	Oregon	3,460	450.36
Montana	4,350	535.85	Sacramento	2,640	305.67
Nebraska	4,940	453.70	Alaska	1,000	509.05
Kearney	1,450	561.00	Arizona	840	152.10
North Dakota.....	1,730	228.49	Eastern Oregon...	630	124.48
South Dakota.....	2,260	846.23	Honolulu	1,170	453.63
Western Colorado..	660	190.77	Idaho	1,270	196.49
Wyoming	1,530	255.52	Nevada	1,820	92.80
	50,770	7,501.18	San Joaquin.....	1,030	69.94
			Spokane	1,740	192.95
			The Philippines...	500	178.50
			Utah	910	203.09
				42,800	6,540.22
Department VII					
Arkansas	3,400	432.17	Africa	420	310.18
Dallas	2,390	867.88	Brazil	250	150.69
Kansas	3,820	703.04	Canal Zone.....		112.50
Kansas City.....	6,760	530.39	Cuba	840	25.50
Missouri	12,330	3,382.24	Greece		4.72
Texas	4,490	1,506.07	Haiti		
West Texas.....	1,890	1,144.88	Hankow	250	30.00
Eastern Oklahoma.	930	227.38	Kyoto	160	
New Mexico.....	920	411.40	Mexico	420	110.00
North Texas.....	200	120.10	Shanghai	250	
Oklahoma	970	160.14	Tokyo	330	
Sallna	960	138.69	Wuhu		
	39,060	9,624.38	European Churches	1,680	319.77
			Foreign Miscell...		30.00
				4,600	1,093.36
			Total.....	\$1,314,610	\$333,446.15

OFFERINGS TO PAY APPROPRIATIONS

Source	To March 1, 1912	To March 1, 1911	Increase	Decrease
1. From congregations	\$256,629 49	\$200,341 10	\$56,288 39	
2. From individuals	27,132 53	29,537 36		\$2,404 83
3. From Sunday-schools	8,364 40	4,359 75	4,004 65	
4. From Woman's Auxiliary	41,369 73	28,430 52	12,939 21	
5. From Forward Movement		9,224 42		9,224 42
6. From interest	36,430 84	41,147 15		4,666 31
7. Miscellaneous items	923 41	1,402 76		479 35
Total.....	\$370,900 40	\$314,443 06	\$56,457 34	
8. Woman's Auxiliary United Offering.....	36,000 00	36,000 00		
Total.....	\$406,900 40	\$350,443 06	\$56,457 34	

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1st, 1911, TO AUGUST 31st, 1912

Amount Needed for the Year

1. To pay appropriations as made to date for the work at home and abroad.....	\$1,331,523 92
2. To replace Reserve Funds temporarily used for the current work.....	172,003 99
Total.....	\$1,503,527 91
Total receipts to date applicable on appropriations.....	406,900 40
Amount needed before August 31st, 1912.....	\$1,096,627 51

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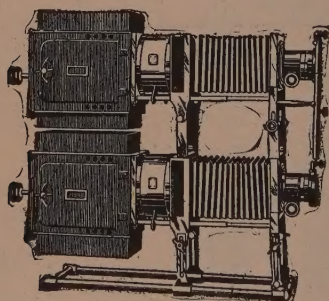
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